

THE FABULOUS flaming red Golden Gate Bridge is symbolic of San Francisco, where the Southern Baptist Convention will meet on June 5-8.

The Baptist Record

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350 From State Off Soon To SBC

**DR. ROLAND Q. LEAVELL,
VICE-PRESIDENT, TO PRESIDE**

An estimated 350 Mississippians are expected to attend the one hundred fifth session of the Southern Baptist Convention to meet June 5-8 in San Francisco's Civic Auditorium.

The Convention last met in the Golden Gate metropolis in 1951 when a total of 6,493 messengers registered. Five hundred five Mississippians registered at the Convention when it met a year ago in St. Louis.

Messengers To Learn Resources Of Convention

NASHVILLE (BP) — The use of total denominational resources by agencies is reported for the first time in the 1962 Book of Reports. Prepared for messengers registering at the Southern Baptist Convention June 5-8.

These figures for 1962 show what the denomination spends on 66 programs, supported by operating budgets, and 24 projects, supported from capital funds. They were prepared by the SBC Executive Committee.

Most agencies have more than one program or project. The resources listed include those supported from cooperative program funds or, in the case of the Sunday School Board of the SBC, for example,

A CALL TO PRAYER

By H. H. Hobbs, President Southern Baptist Convention
This is a call to every Southern Baptist to engage in increasing prayer for the session of the Southern Baptist Convention and associated meetings convening in San Francisco, June 4 through 8. Thousands of messengers will need traveling grace as they journey to and from these meetings. Decisions of far reaching import will be made during these days. Only as we come to know and do God's will may we honor Him and set forward His work throughout the earth. Let every messenger pray as he travels.

Let those who remain at home be constantly in prayer and supplication for the Holy Spirit's power and guidance in all deliberations. By so doing we shall rise to the occasion that is before us, and bring glory to Him in whose name we meet.

One Mississippian is scheduled to play an important part on the program of the Convention while one other Mississippian is set for an address at one of the pre-Convention meetings.

Dr. Roland Q. Leavell, of Jackson, is first vice-president of the Convention and is expected to preside over one or more sessions.

Another Leavell — Dr. Landrum P. Leavell, pastor of First Church, Gulfport, and a nephew of Dr. Roland Q. Leavell will deliver a sermon at the Pastors' Conference Monday morning at 10:30.

Begin Tuesday Evening
The Convention will begin at 6:15 Tuesday evening in the Civic Auditorium with adjournment scheduled for noon Friday.

This will be the shortest session in several years, as must have adjourned on Friday night during this period. Wednesday afternoon will be free as no session is scheduled. One is set however for Thursday afternoon.

Several Mississippians are members of Convention or Convention-related committees and will be sitting in on committee meetings, the results of which will be reported to the Convention.

Dr. W. Douglas Hudgins, pastor of Jackson's First Baptist Church, and Owen Cooper, Yazoo City layman, are members of the Executive Committee.

Members of the Jubilee Advance Committee are Dr. Chester L. Quarles, Executive Secretary-Treasurer, and Rev. Joe Abrams, Associate Editor of the Baptist Record.

Perkins On Committee
Rev. Clifton Perkins, pastor of West Point's First Baptist Church serves on the Committee on Boards, while Dr. Joe T. Odle, Baptist Record Editor, is a member of the Committee on state Baptist papers.

The Southern Baptist Ministers' Wives Conference will meet Wednesday afternoon at (Continued on Page 2)



DR. ROLAND Q. LEAVELL, of Jackson, first vice-president of the Southern Baptist Convention, (right) chats with his nephew, Dr. Landrum P. Leavell, pastor of First Church, Gulfport, regarding their participation at the forthcoming Southern Baptist Convention. The only two Mississippians to have major parts, Dr. Roland Q. Leavell will preside over one or more sessions while Dr. Landrum P. Leavell will address the pre-Convention Pastors' Conference.

J. D. GREY HONORED ON 25th YEAR

NEW ORLEANS, La. — Religious, political, and cultural leaders, most of them from New Orleans and Louisiana, paid tribute to Dr. J. D. Grey Friday night on the occasion of his 25th anniversary as pastor of the First Baptist Church. Nearly 550 people were present in the grand ballroom of the Historic Sheraton-Charles Hotel for the public dinner which was the climax to a week-long anniversary celebra-

tion of the church. The Honorable Brooks Hays, Special Assistant to the President of the United States, delivered the principal address, lauding Dr. Grey "as a man of the people whose love for all classes and all religious groups has distinguished his famous ministry." Mr. Hays presented Dr. Grey with a copy of a book "To Turn The Tide," a collection of his sermons. (Continued on Page 2)

Two Issues At SBC Possible

SAN FRANCISCO, Calif. (BP) — The nearly 10,000 messengers expected here for the 1962 Southern Baptist Convention will face two questions which stand out apparently above all others.

On the agenda for a vote is a proposal to permit the seating of messengers from the churches outside the United States which cooperate with the SBC. The constitutional amendment is intended to apply chiefly to messengers from churches in Western Canada.

It faces opposition from those who believe such convention approval will disrupt harmony between Southern Baptists and official bodies of Canadian Baptists at a time when, through the Baptist Jubilee Advance, have been sharing some cooperative goals.

Likely to come up at one time or another is the question of academic freedom in theological education, or stated another way, the question of doctrinal orthodoxy at some of the convention seminaries.

Two Professors Named
Two professors drew the ire of Baptists in the Southwest during the year by statements made or books published. They are Dale Moody of Southern Baptist Theological Seminary, Louisville, attacked for statements he allegedly made to a Bible conference in Oklahoma, and Ralph H. Elliott of Midwestern Theological Seminary, Kansas City, Mo.

Elliott wrote "The Message of Genesis," which was published by Broadman Press, an arm of the convention's Sunday School Board. Because of his viewpoint on historical accounts found in Genesis, Elliott has faced sharp criticism.

This criticism has also been directed at the Midwestern trustees who, by a reported two-thirds majority, gave a vote of confidence to Elliott, and at the Sunday School Board for publishing a book containing such statements.

The Sunday School Board at its semiannual session defended its right to publish varying viewpoints on doctrine if they represent diverse views held by Southern Baptists.

Seminary Issue Possible
The seminary, or doctrine, issue could crop up at several points. One of these is at the report of the SBC committee (Continued on Page 2)

Religious Surge Noted In Asia

WEST BERLIN (BP) — A dynamic Christian movement, covering a large part of Siberia and Central Asia, has put the Communist party on the defensive, according to an article in Die Gemeinde, journal of German Baptists.

The article quoted a Soviet paper as saying "religion is coming forward in a modern attire. It is no longer presenting contradictions between natural science and faith, and is even exercising a beneficial influence on social life in the Soviet Union."

The communist paper said weakness of atheistic propaganda and foreign influences through radio, etc., were other reasons for this rise of Christianity during a period of "Great success" for socialism. Die Gemeinde said it was evident that vital influences are going out from churches of many denominations.

Quoting various communist reports, it says that a Baptist church in Semipalatinsk seemed to be particularly alive.

Baptist Church Grows
"The Baptist Church of Semipalatinsk has built a large

house where men and women from different classes may meet. The pastors, not lazy, are visiting those they want to influence.

"The Baptist church in Omsk is increasing at such a rate," says another report in the communist paper, "that the party is no longer able to hush it up, but tries to arouse the laborers in the factories to demonstrate in protest."

Hudgins Seminary Speaker

NEW ORLEANS — "Many forces lead today's graduates in the quest for a new God, a new message and a new program," W. Douglas Hudgins told the 159 candidates for degrees at the 44th Commencement of New Orleans Seminary Friday of last week.

"But, as the Prophet Elijah and the Apostle Paul learned, God is unchanging, although His message of redemption is relevant to every age," the commencement speaker said.

Basis for the Commencement address was the Old Testament account of Elijah fleeing from the wrath of Jezebel following the destruction of the prophets of the false god Baal. In the end Elijah did the bidding of God by returning to minister to the people of Israel. He had hoped to find a new message, but actually found that the old one was more than sufficient.

This will be the case in this year and in every future year, Dr. Hudgins said. Seminary graduates should remember that "God is adequate for any day and age; His message always has been one of redemption through suffering love; and the Christian program expressed in the great commission has never been revoked or revised," Dr. Hudgins, pastor of First Baptist Church, Jackson, Miss., explained.

Of the 159 graduates, eight received doctor degrees. The largest number of degrees went to Bachelor of Divinity students with 70. Three graduates received the newest award made by the seminary, graduate specialist in religious education.

MC To Award Three Honorary Doctorates

The Mississippi College Board of Trustees has announced that three leading men in the fields of education and religion will be awarded honorary degrees at the 136th annual commencement exercises on May 27.

Dr. Chester E. Swor, world-known youth speaker from Jackson, and Dr. G. Bailey Price, chairman of the Department of Mathematics at Kansas State University, will receive the Doctor of Laws degree. Rev. W. Lowrey Cooper, missionary to Argentina, now on leave in the United States, will be awarded the Doctor of Divinity degree.

Mississippi College president Dr. R. A. McLemore, speaking on behalf of the Board of Trustees, said, "These three men are among our most distinguished alumni and have contributed much to our nation through their work in education and religion. We are proud of their accomplishments and are glad to honor them in this way."

Widely Traveled Lecturer
Dr. Swor is a native of Harrison County, but grew up in Mount Olive and was graduated from D'Lo High school. He received the bachelor of arts degree from Mississippi College, with a major in Latin, and the master of arts degree from the University of North Carolina, with a major in Eng-

lish. Baylor University awarded him the honorary doctorate of humane letters in 1945.

At six years of age Dr. Swor became the victim of osteomyelitis, which left a permanent lameness but which brought great compensations in increased reading time, a love for study, and deepened insight to the problems of human suffering.

Dr. Swor is noted the world over for his religious lectures, counseling ability, and revival sermons. In an average year he travels some 25,000 miles visiting churches, colleges and high schools, counseling with the young and old alike. During 1961 Dr. Swor spoke 602 times, conducted 116 conferences, spoke in 30 colleges and 23 high schools, and counseled with many scores of individuals.

(Continued on Page 2)

SBC ISSUE

This issue of the Baptist Record is devoted largely to the Southern Baptist Convention and the issues to be faced at San Francisco. For additional stories, pictures, and editorials please turn to inside pages.

It will be noted that several points of view are reflected in the articles.

30,000 Grows Result Of Mission Study

ATLANTA (BP) — The study by Southern Baptist churches of the birth of the denomination's 30,000 Movement has resulted in the beginning of additional missions.

The Woman's Missionary Union, auxiliary to the Convention, sponsored the study on the theme, "New Churches For Our Time," for the annual Home Mission observance. Included in the effort was an adult book, "Glimpses of Glory," written by C. C. Warren of Charlotte, N. C.

Warren's challenge in 1956 to the Convention to start 30,000 missions and churches launched the denomination's 30,000 Movement. His book reveals how this challenge was born in his life and ministry. He is now director of the movement for the Convention.

Mrs. Tate Stokes of McComb, Miss., told of the experience of Friendship Church following a study of Warren's

book.

Glory Became Contagious. She wrote, "the glory Doctor Warren referred to so much became contagious. The expressions, 'you can start a mission . . . thousands without a church . . . this is a mission . . . mother a mission, and others were like the beat of a drum in my heart. We began to look for a place where a mission was needed.'"

The mission the church started was in the Matthew's Nursing Home with 15 patients and the management. Pastor Jimmy Hipp appointed a missions committee, and the church now sponsors regular services at the home.

And in Jackson, Miss. the Raymond Road Church girl's Auxiliary started services in a home for the aged. This, too, was the result of the mission study.

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(Continued from Page 1)

3 o'clock in Civic Auditorium. The theme will be "The Ministers' Wife, her fun, her foibles, her friends, and her faith."

Woman's Missionary Union, Auxiliary to the Southern Baptist Convention, will hold its annual session in Civic Auditorium beginning Monday morning at 9:30, with adjournment set for Tuesday afternoon.

Mrs. J. T. Lyons, of McComb, State WMU president, is by virtue of her office a vice-president of the Southern Baptist W. M. U.

The Southern Baptist Pastors' Conference will hold its yearly meeting in Masonic Memorial Temple beginning at 8:45 Monday, with adjournment scheduled also for Tuesday afternoon.

Golden Gate To Host Two groups will meet at Golden Gate Baptist Seminary at nearby Mill Valley beginning Monday with adjournment to be held likewise Tuesday afternoon.

These are Church Music Conference which will begin its meeting at 10 a. m. and the Religious Education Association will start its conference at 1:30 p. m.

By a strange turn of events, Mississippi, which had produced no Convention vice-presidents for many years, has provided four during the past few years. These are the late Rev. Deb Stennis, Dr. Huggins, Dr. Quarles, and the present Dr. Leavell.

Several Mississippi pastors are scheduled to conduct revivals in Southern Baptist churches in California the week before or the week after the Convention.

Many of those going to the Convention will fly, some will go by train or bus and several car-pools have been arranged. Some of those going are planning to take their vacation at this time, either before or after the Convention.

The Convention next year will meet in Kansas City with the 1964 session to be held in Atlantic City.

16 Missionaries Appointed by HMB

ATLANTA, Ga. (BP) — The son of Italian immigrants enters mission work with Italian-speaking in Florida, and a Texas pastor leaves his church to minister to migrant workers across Texas and Oklahoma.

These are among 16 missionaries to be formally appointed here Thursday by the Home Mission Board.

The appointment service, under the sponsorship of the Atlanta Baptist Association Brotherhood, was held at Atlanta's First Baptist Church on May 10.

The convention will vote on a proposed 1963 cooperative program budget of \$19,792,500 and will elect officers. But President Herschel M. Hobbs of Oklahoma City, if past custom prevails, will be reelected to a second one-year term.

1967 sites for the convention will be considered by the committee on time, place and preacher. Jacksonville, Fla., or New Orleans seem to have the best chance of being nominated by the committee.



AT JUVENILE REHAB CLINIC—R. C. Johnson, of Columbus, Ga., Director of Juvenile Rehabilitation for the Columbus Baptist Association, (seated at left) discusses informally some phases of his work with several leaders in Hinds County Clinic held at Robinson Street Church in Jackson May 15. Seated center is Rev. Lincoln Newman, Hinds Director with Hinds County Youth Judge Carl Guernsey at his left. Standing, from left: Dr. Foy Rogers, State Secretary of Cooperative Missions; Dr. J. Clarke Hensley, Hinds Superintendent of Missions; John Osborn, Hinds Youth Counselor, and Rev. Robert Ledbetter, host pastor.

Messengers To - - -

(Continued from Page 1)

from literature sales to churches and other revenue.

Two programs carried on by the Sunday School Board require more money than do any other programs carried on by an agency.

Book store operations heads the list of 66 programs, requiring \$9,072,587 during 1962, when the Sunday School Board, because of a change of its financial year, will have only nine months for its budget. On a 12-month basis, it would exceed \$12 million.

Publishing Second In second place is the Sunday School Board's publishing program, using \$8,824,118 during the short 1962 fiscal year and over \$11 million on a 12-month basis.

These and other Sunday School Board programs do not use Cooperative Program funds for their support.

Neither does the fourth ranking program, maintained by

another SBC agency — Southern Baptist hospitals. This agency is spending \$8,878,288 on patient care this year in its two institutions, at New Orleans and at Jacksonville, Fla.

The third-ranking program is that of foreign missionary support by the SBC Foreign Mission Board, costing \$8,963,519 during 1962.

The remainder of the 11 programs with \$1 million or more involved for 1962, the sponsoring agency and the amounts for 1962, are:

- Annuity \$4½ Million
- 5. Retirement, Annuity Board, \$4½ million, not from Cooperative Program.
- 6. Basic seminary degrees, by all the SBC Seminaries \$3,213,480.
- 7. Foreign Evangelism, Foreign Mission Board, \$2,104,065.
- 8. Language groups ministries, Home Mission Board, \$1,814,557.
- 9. Schools operated on mission fields, Foreign Mission Board, \$1,533,856.
- 10. Associational and pioneer missions, Home Mission Board,

\$1,459,207. 11. Assembly operations Sunday School Board \$1,266,692, no Cooperative Program funds.

Unless stated otherwise, the operating programs draw from the Cooperative Program, the SBC financial plan.

Five capital fund projects of various agencies exceed \$1 million in 1962. They are: 1. Evangelism and Church development, Foreign Mission Board, \$2,716,833. 2. Stage I, expansion program, Southern Baptist Hospitals, \$2¼ million. 3. Missionaries' homes, Foreign Mission Board, \$1,653,880. 4. Church building loan funds, Home Mission Board, \$1,160,215. 5. Schools operated by Foreign Mission Board, \$1,153,175.

J. D. Grey - - -

(Continued from Page 1)

tion of the president's public statements. It was autographed by the president in these words, "To Pastor J. D. Grey with esteem and very best wishes, John F. Kennedy."

Touro synagogue and the Church of the Covenant (Presbyterian U. S.) both across St. Charles Avenue from First Baptist, carried congratulatory messages on their bulletin boards during the anniversary week celebration.

Many Congratulations In addition to special plaques and citations presented to Dr. Grey at the dinner, he also received a special prepared resolution from the Men's Club of Touro Synagogue and a congratulatory letter from Archbishop Joseph Francis Rummel of New Orleans.

Among those expressing appreciation for Dr. Grey was Dr. Roland Q. Leavell, of Jackson, Miss., vice-president of the Southern Baptist Convention, and president emeritus of the New Orleans Seminary.

Two Issues - - -

(Continued on Page 2)

on boards which nominated the trustees for the seminary. Those who take issue with Elliott and the trustees who sustained him may nominate a separate slate of "conservative" trustees to oppose the ones recommended by the committee.

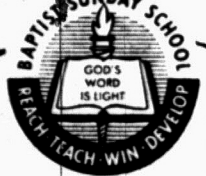
An alternate time for the issue to arise could be during the conduct of miscellaneous business, when messengers may seek the floor to bring business — other than that on the official program — before the convention.

The Canadian Messenger question probably will come up when the Texas minister who introduced this constitutional amendment last year brings it up for the required vote at the 1962 convention. Or, it could come when a convention committee on Canadian Baptist cooperation reports.

The proposed merger of Carver School of Missions and Social Work with Southern Seminary, both in Louisville, has the support of trustees of both schools. Nevertheless, objection may come to the proposed merger which in effect brings to a halt Carver's existence as a separate SBC institution.

Sunday School Department

BRYANT M. CUMMINGS
Department Secretary
MRS. JUDSON IRWIN
Secretary
MRS. JAMES DUCK
Secretary



CAKOLYN MADISON
Associate
J. M. HAYNES, Associate
JOHN D. ALEXANDER, Associate
W. T. DOUGLAS, Associate

Sunday School Week at Gulfshore Assembly

August 20-24, 1962

Program Begins — Monday, August 20, 5:30 p. m. —
Adjourns Friday noon, August 24

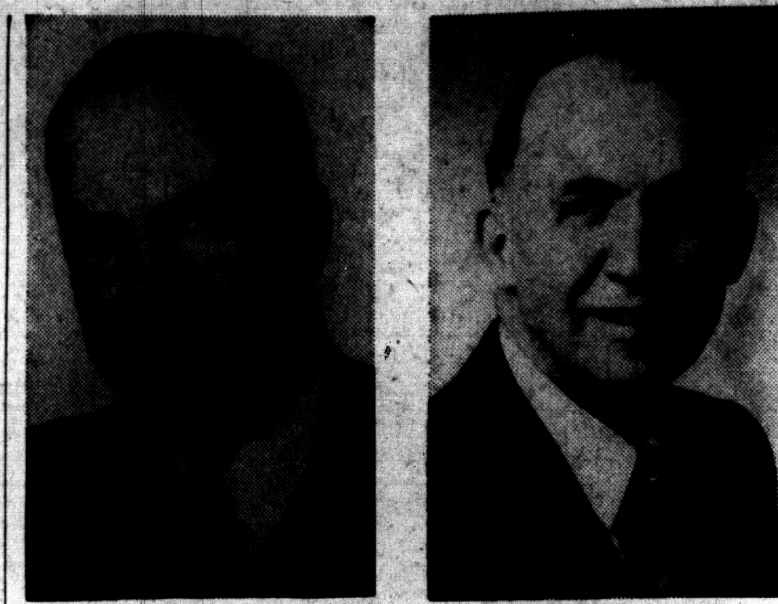
Leadership Conferences		Youth Conferences
General Officers	Nursery	
Adult	Cradle Roll	Y. People (17-24)
Young People	Extension	
Intermediate	Audio Visual	Intermediate (13-16)
Junior	Aids	
Primary	Library	Junior (9-12)
Beginner		

Children's Building

Nursery Children	Beginner Children	Primary Children
(3 Departments)	(2 Departments)	(1 Department)



THREE SUNDAY SCHOOL leaders confer at a meeting of state Sunday School secretaries and the staff of the Sunday School Department of the Sunday School Board held at Eagle Kyrie, Va. From left, Bryant Cummings, Mississippi secretary; A. V. Washburn, secretary, and Keener Pharr, superintendent of Sunday School Administration, both of the Sunday School Board. The group adopted the following statement: "Recognizing that the deepest need of mankind in today's uncertain world is the eternal gospel of Jesus Christ, the Baptist Sunday School secretaries and the staff of the Sunday School Department of the Baptist Sunday School Board reaffirm their conviction that the major thrust of a church through its Sunday school is teaching the message of the Bible with a view to winning people to Christ and developing them in the Christian life."



Owen Cooper

Dr. Wilfred C. Tyler

Graduation Speakers Announced For Mississippi College

Two of Mississippi's most outstanding men will be the graduation speakers at the 136th annual commencement exercises at Mississippi College on Sunday, May 27.

Dr. Wilfred C. Tyler, president of Blue Mountain College, will be the baccalaureate speaker for the Sunday morning exercises and Owen Cooper, president of Mississippi Chemical Corporation, Yazoo City, will deliver the commencement address that afternoon.

Both men have been very active in the denominational life of Mississippi Baptists and have also contributed much of their time and talents to the work of the Southern Baptist Convention.

Tyler State Native

Dr. Tyler is a native Mississippian and a graduate of Brookhaven High School and Mississippi College. After receiving his degree at the Clinton College he was teacher and coach at Laurel High school and while there helped organize the Big Eight Conference. He was a three year football letterman while at Mississippi College.

After a stay at Laurel, Dr. Tyler entered Southern Baptist Theological Seminary and secured the master of theology and doctor of philosophy degrees in preparation for the ministry. Before going to Blue Mountain College as professor of Bible, he pastored the College Avenue Baptist Church in Annapolis, Md., and also served as president of the state Baptist Training Union.

For a number of years he has been in demand as lecturer and teacher of the Southern

Baptist Assemblies at Ridgecrest and Glorieta and also a number of state assemblies throughout the South.

Baptist Layman

Owen Cooper, known throughout the country for his lay work, was born in Warren County, and received his early education at Culkin Academy in Vicksburg. He received the bachelor of science degree from Mississippi State University and the master of arts from the University of Mississippi.

He attended the Jackson School of Law where he received his law degree and has done additional graduate study at the University of Southern California. He received the honorary doctor of laws degree from Mississippi College in 1960.

Active in all phases of Baptist work since he was a college student, Mr. Cooper has served as president of the state Baptist Student Union, president of the Baptist Training Union Convention, president of the Mississippi Baptist Convention, a member of the Board of Trustees of Baptist Hospital in Jackson, a member and chairman of the Board of Trustees of New Orleans Baptist Theological Seminary, chairman of the Education Commission of the Mississippi Baptist Convention, and on the Executive Committee of the Southern Baptist Convention.

Dedication services for Lattimer-Webb Hall will be held Saturday, May 26 at 4 p. m. with open house and reception following. Prof. P. I. Lipsey, Jr., will be the dedicatory speaker.

Rev. Troy Prince Accepts Church In Baton Rouge

Rev. Troy Prince, Superintendent of Missions of Lauderdale Association, has resigned to accept the place as pastor of the Southside Baptist Church in Baton Rouge. The resignation becomes effective June 15.

The Southside church is located in a thriving suburban area of 25,000 people approximately a mile from the LSU campus. The church has a membership of 850 persons.

During the time Prince was director of the missions program of Lauderdale Baptists, six new sites for churches and missions were acquired and five full-time missions or churches have been established. Thirteen institutional missions have also been started. Total mission gifts have increased from \$153,000 to \$229,000; Cooperative Program gifts are up to \$149,000 as compared to \$106,000 in 1956; total contributions have increased from \$721,000 to \$1,081,000. Total church membership has increased from 14,419 to 16,806 and more than 3,000 people have been baptized into the fellowship of the churches.

The entire educational program of the association has been fully organized and is functioning. The Training Union is one of the few Standard Association organizations in the state.

Mrs. Prince served as Training Union director of the St. Boulevard Church, Meridian, where the family had its membership, and is currently superintendent of an Intermediate Department in Sunday School. She is Director of the Association Training Union work.

The Missions Committee of the Association honored the Prince family with a reception held at the St. Boulevard Church on Sunday afternoon, May 13, from three until five o'clock.

Lauderdale County Baptist Association has adopted a resolution of appreciation for Rev. Prince's six years of service to them.

Prince served as president of the Lauderdale Baptist Pastors' Conference, secretary of the Lauderdale County Ministerial Association, and as president of the Mississippi Superintendent of Missions Conference.

The resolution expresses appreciation to Prince for his "faithful, dedicated service in the association and for the splendid accomplishments attained in the work under his supervision."

MC To Award - - -

(Continued from Page 1)

He is the author of two books, *Very Truly Yours*, released in August of 1954 and now in its tenth English printing and its second Spanish printing, and *If We Dared!* published in May, 1961, and now approaching its third printing.

Noted Mathematician Dr. G. Bailey Price, one of the leading mathematics professors in the country, was born in Brookhaven, but later moved to Clinton where he received his high school education.

He received his bachelor of arts degree from Mississippi College and his master of arts and Ph.D. degrees from Harvard University. He began his successful teaching career at Mississippi College, and later served on the faculties of Union University, University of Rochester, and Brown University. Since 1937 he has been on the faculty of the University of Kansas, serving as chairman of the department of mathematics since 1951. In 1954-55 he was visiting professor of mathematics at California Institute of Technology.

Dr. Price is the author of two books on the subject of mathematics and has written numerous research papers, reviews and other publications.

Argentina Missionary The son of a Baptist minister, Rev. W. Lowrey Cooper was born in Itta Bena. He re-

ceived the bachelor of arts degree from Mississippi College and the bachelor of theology degree from Southern Baptist Theological Seminary in Louisville, Ky. He has also done additional study at Southwestern Baptist Theological Seminary in Fort Worth.

Rev. Cooper is currently president of the International Baptist Theological Seminary in Buenos Aires. This school trains men and women from Argentina, Chile, Uruguay, Paraguay, and Bolivia, offering studies in theology, religious education, and church music.

Rev. Cooper is presently on furlough in the states. He is spending the year at Southwestern Seminary where he is performing deputation work and observing classes and teaching methods in the School of Religious Education.

A missionary for 22 years, Rev. Cooper has seen his South American seminary grow from 35 to 110 students.

To Succeed Barth

RIESEN, Switzerland (EP) — Dr. Heinrich Ott, a resident of this Swiss town, has been named professor of systematic theology at the University of Basel, succeeding Dr. Karl Barth, world-famous Protestant theologian who has retired.

Southern Baptists Face A Serious Crisis

By Dr. L. R. Elliott
Director of Libraries, Emeritus,
Southwestern B. T. S.,
Fort Worth

(Excerpts from a Founder's Day Address delivered at Southern Baptist Theological Seminary, Louisville, Ky., January 11, 1962.)

Not within the memory of the present generation have Southern Baptists been so aroused and disturbed over a major issue. They have had other issues engaging widespread attention, such as evolution in the 1920s and the Interchurch World movement. The present crisis is unique in three respects: (1) it has been raised from within the ranks of our denominational fellowship, more so than previously; (2) it brings into question the whole issue of the authority of the Scriptures and their interpretation; (3) it is marked by some intrafellowship denials that Baptists have a body of distinctive doctrinal beliefs which have been a unifying force hitherto.

What Southern Baptists will do about this crisis, the way they react to it and seek to resolve it, will largely determine whether they, in the vivid language of the pioneers, will make a spoon or spoil a horn. The first action in such efforts to resolve the crisis would seem to be that of an objective appraisal of the elements in it. Such an appraisal might well explore four areas: (1) Biblical — What does the Word of God tell us to be and do? (2) Experiential — What have we done in the past, how have we done it, and what have been the results? (3) Environmental — What kind of world are we living in, what new problems for a worldwide gospel ministry does it foretoken for the remainder of this century? (4) Denominational — What kind of preaching and teaching must Southern Baptists have if we are to be God's instrument in our world, today and tomorrow?

The solution of the crisis, with all its complexities and difficulties, will depend on what is done about it by four groups: (1) the seminary professors — their firm and unified position on Biblical premises could settle much of the crisis; (2) the administrations, presidents and deans — their attitudes and influences will have important bearing on the termination of

the issues; (3) the six trustee groups — by convention action and legal canons have the authority to govern the determination of policies and personnel that make the character of each seminary. (4) Southern Baptists in convention assembled — if they give a strong, united and insistent voice pointing in one clear direction, the seminaries will follow that direction, or, unhappy alternative, will go out from us because they have ceased to become one with us (I Jn. 2:19).

A. Academic Freedom

Under the item (1), the attitude of the professors, arises the question of academic freedom, particularly mentioned by the Guest Committee.

Any professor's concept of academic freedom will be formed by what he considers to be his relationship to Jesus Christ in all of life's attitudes and responsibilities. Do his theological reactions stem from a profound consciousness of the sovereignty of God and His revealed word as authority over all forms of human philosophy and scientism so popular in the institutions of higher education?

The apostle Paul had a crucial experience facing this issue. He was a product of higher education in the Greco-Roman world — the languages, literatures, and ideologies of the Hebrews, Greeks and Romans. He knew their cultural charm and their moral impotence. He came full round to the realization that he must choose between two servitudes. By the blinding flash of heavenly light above the Syrian sun, he chose to become a servant of Christ (Rom. 1:1). His pendulum of loyalties swung from pleasing men to pleasing God (Matt. 7:9; Jn. 5:44). He left Jerusalem a servant of Rabbinical scholarship. He left Damascus a servant of his Lord, Jesus Christ. Later Paul expressed his thesis concerning academic freedom thus, "Do I entreat the favor of men or God? Do I seek to be pleasing to men? If I still please men I am no longer a servant of Christ. . . . My brothers, you have indeed been called into freedom. Do not give your natural instincts an opportunity to reassert themselves but be loving servants to one another." (Gal. 1:10, 5:13).

The thesis of Jesus and Paul is enough to define the limits of Christian academic freedom.

Under it our Baptist college and seminary teachers can see by the eye of faith and love both their freedoms and their responsibilities: (1) To God and His revealed Word; (2) to Southern Baptists and their distinctive Biblical doctrines that have made them what they are; (3) to the institution, and its confession of faith, which has honored and trusted them; (4) to their students with all their limitations, whom they are privileged to lead by skill and kindness into that epignosis, that exact, complete, and thorough knowledge which by the grace of God attains to the wisdom and insight which knows the mystery of God's will (Eph. 1:7-9).

The question of academic freedom was not raised among Southern Baptists as long as the historicity, authenticity and authority of the Bible as the inspired Word of God was generally accepted and unquestioned. It is when the integrity of the Bible is seriously questioned that academic freedom becomes an active issue.

This principle has had illustrative examples in Christian higher education. Southern Baptists had a notable one in the case of Crawford H. Toy, Old Testament professor in Southern Seminary, 1869 to 1879. From Broadus' vivid recital these points stand out:

(1) Toy's inaugural lecture "shows that on Baptists there rests a special obligation in regard to the Scriptures," because of "our complete Dependence on the Bible. . . . He urges that for the right interpretation of the Bible we need 'learning and thought,' and . . . 'the inspiration and guidance of the Holy Spirit' . . . that the Bible, its real assertions being known, is in every iota of its substance absolutely and infallibly true."

(2) From this conservative position Toy gradually began to move toward evolutionary views of Old Testament literature and history. He became increasingly drawn to accept the reconstructions of influential liberal critics of that time such as Kuenen and Wellhausen, who sought to reconcile Old Testament history with the evolutionary theories of Herbert Spencer and Charles Darwin. The result of such efforts is to exclude the supernatural from much of the Old Testament and to weaken its authority for Christian faith and character.

(3) Toy was fully convinced he was teaching truths that would promote more faith in the Bible. He could not appreciate that his teaching was having the opposite effect and that he was making his position untenable with Southern Baptists.

(4) Boyce and others did their best by kindly approach to show Toy his error and its hurtful consequences, but to no avail.

(5) Toy, thinking he might favorably explain his position to the trustees, sent them a statement of his views and, "in order to relieve the Board from restraints of delicacy," appended his resignation.

(6) That all of this episode was a deeply painful experience is seen in that the trustees accepted the resignation in tears, and that Boyce, "in a passion of grief," said he could have his right arm cut off if that would restore Toy to the Seminary as he was at first.

Academic freedom is not an issue when teachers are "filled with all the fullness of God" in all his revelation of himself; when one says "Thy word have I hid in my heart that I might not sin against Thee;" when as a true shepherd one is constrained to feed the lambs with the sincere milk, and the sheep with the strong meat of the Word; when one's soul is burdened for lost people and seeks them with prayer and entreaty in the highways and hedges; and above all, when all one's being is so motivated by love for Jesus, like that which humbled itself in Bethlehem, expended itself for diseased bodies and hungry hearts in Galilee and Judea, which wept hot and bitter tears over scornful Jerusalem, and in unspeakable anguish of love gave body and soul to the agonies of Calvary's shameful cross.

b. Potential Resources of Power With such a spirit animating Southern Baptists consider some of the resources and channels whereby that spirit can produce



AIR-VIEW OF THE HEART of downtown San Francisco where the Southern Baptist Convention will meet June 5-8. The Golden Gate bridge can be seen in background.—(San Francisco Chamber of Commerce photo.)

Scholar Discusses 'Message Of Genesis'

When the Elliott book, THE MESSAGE OF GENESIS, appeared with its ultra liberal teachings and position, Anson Justice, Pastor, Crestwood Baptist Church, Oklahoma City, wrote to Dr. E. Leslie Carlson for a statement of position and for a word of encouragement for all conservative believers in the Word of God. Dr. Carlson was for 41 years teacher of Old Testament, Hebrew, and Archeology at Southwestern Seminary

gospel fruitage. We have large resources of God-given credits: an invincible leader — Jesus Christ; eternal principles, in the New Testament that appeal to the aspirations of the human spirit; a capricious source of power; a unifying spirit of free cooperation; economic resources; and an established system of educational institutions.

Among these schools, consider the strategy of evangelistic and missionary potential in the dispersal of our six seminaries. Two are located on the lower fringe of the South, near the Gulf of Mexico, portals to all Latin America. Two are on the border between the traditional North and South, foci on the heartland of America. Two are located on the borders of the continent — one a few hours from Europe, rearscent; the other at the doorstep of the Orient, resurgent.

This strategy of location is Pauline. The apostle, with wide-angle vision and far-sighted perspective, planted distribution centers across the vital axis of the Roman Empire. He envisaged the gospel for all the world because all the world is in all the Word, as Dr. Carver, our own late missionary strategist, has reminded us. As with the electrical generating plants, our seminaries are situated to make a spiritual power grid for the distribution of the gospel to all peoples. With the light of the Word of God and the power of the Holy Spirit regnant in them, a constant stream of trained, dedicated witnesses will issue to win multitudes to our Lord and Saviour, and to build churches strong in faith and zealous in service all around the world.

It was a cold winter day when Dr. Broadus, wrapped in his greatcoat went to his classroom for the last time. Apollos was his theme:

"Young Gentlemen, if this were the last time I should ever be permitted to address you, I would feel amply repaid for consuming the whole hour in endeavoring to impress upon you these two things, true piety and, like Apollos, to be men 'mighty in the Scriptures.' Then pausing, he stood for a moment . . . and repeated over and over again . . . 'mighty in the Scriptures,' mighty in the Scriptures."

What does the kingdom of God, the churches of Jesus Christ, and the lost world need more than men of true piety who are "mighty in the Scriptures"? And what kind of teachers are more apt to give us such men — those like Boyce and Broadus, or the liberal critics and speculative theologians?

any now is teacher in the American Schools of Oriental Research, Jerusalem, Jordan. It will be remembered that Dr. Carlson is one of the leading Baptist scholars of the century, holding A. B., A. M., Th. M. and Th. D. degrees. Dr. Carlson was happy to declare himself and reiterated his position in a second letter.

Reviewed Book

"I have reviewed for myself Elliott's book on THE MESSAGE OF GENESIS. As a conservative I cannot accept his liberal position as to the authorship. I still believe like I have taught for 41 years, that Moses, inspired by the Holy Spirit, wrote the Pentateuch, using documents and other material as to the book of Genesis as well as the rest of the Pentateuch. Of course, there are, no doubt, some additions, like the record of Moses' death on Mount Nebo and some interpolations which one can see as our Hebrew manuscripts differ. The oldest manuscripts are the purest. I do not accept the documentary theory called the JEDP theory and that the Pentateuch was finally edited beginning in the Ninth Century B. C., thus denying Mosaic authority. (This claims that Leviticus was written after the return from Exile in Ezra's day.)

Does Not Accept Theories

"Worse yet, I cannot accept the 'myth' theory or form criticism theory of Bultmann. He is not even a Christian. If our Bible is not the inspired Word of God, its witness being inspired by the Holy Spirit, we have nothing to preach but myth, folklore and maybe some history. OUR BIBLE is the authoritative Word of God upon which all our hope and faith is built. Without the inspired Word of both the Old and New Testaments we have no hope of salvation.

Bible Is the Word of God

"I have stronger faith in the Word of God, our Bible, every year I teach and preach it. I feel that Elliott's book is immature and impractical. It destroys faith in the book of Genesis as the inspired Word of God. Paul warned Timothy not to be carried away with the provocative theories and notions of his day. So it is today. We pray for Elliott that he shall abandon the liberal view he has held in his book.

"Your old teacher more firmly believes in the inspired Word of God and that it is our sole authority for our faith . . . I am here on the mission field in the Near East. It is only the preaching of the inspired by the Holy Spirit Word — both Old and New Testament — that is effective and reaches lost souls for Christ . . . I have never seen why Moses could not have been the inspired writer, for he was fully equipped to write it under the inspiration of the Holy Spirit.

" . . . Preach the Word, do exegetical work from the Hebrew and Greek. The inspired Word of God is our only hope for a lost world. God bless you and keep you busy in His service. (Signed) Your Teacher, E. Leslie Carlson."

Thursday, May 24, 1962

THE BAPTIST RECORD 3

Is The Convention Endangered?

By E. S. James, Editor
The Baptist Standard (Texas)

It becomes increasingly evident that the theological controversy among Southern Baptists will in some manner be brought before the coming convention in San Francisco. Some pastors and editors have made dire predictions that an open discussion of the subject may lead to a split in the convention because we are not all agreed on what should and should not be taught in the seminaries. Some hold that teachers of theology should be free to publish and expound their own conclusions about the Bible, even though the conclusions may be that portions of it are symbolic, mythical or untrue. Others contend that no man has a right to remain on the payroll of a Baptist institution unless he can accept and teach the Bible just as it is and has been through the centuries. It has become a common custom to speak of the two views as liberal and conservative theology.

This division of thought is not new. In every generation where men have been free to study the Scriptures there have been good men who did not agree about the authenticity and inspiration of the sacred Book. It is relatively new, however, in Southern Baptist life. Thirty years ago there could scarcely be found a Baptist preacher who would openly question any statement in the Bible, but today there are quite a few who do it without fear of God or apology to men. No thoughtful person would question their sincerity, but it is more than evident that the vast majority of the Baptist people are unwilling for their preachers and teachers to hypothesize and speculate about plain affirmations of the Book they have learned to trust implicitly.

Book Raises Issue

Twelve months ago no Southern Baptist seminary professor had produced a book challenging the historicity of the Old Testament; but when Broadman Press published Ralph Elliott's THE MESSAGE OF GENESIS many rose up in rebellion against it, while others came to the professor's defense. This book has elicited more discussion than anything that has confronted Baptists since the famous Whitsett controversy, and the matter is not settled yet. Week after week the state Baptist papers have carried articles, letters, and editorials for or against this new Baptist theology. The Standard published both sides of the controversy, editorialized against it, and then left it alone until now. We have enough letters, resolutions, and articles on the subject to have filled the paper every week; but there are some other things that are important in Baptist life besides THE MESSAGE OF GENESIS. These, too, deserved attention. Nevertheless, this editor's position has not changed an iota. We are opposed to any book that denies the authenticity of any part of the Bible. We hold that the trustees of Midwestern Semina-

ry should have condemned the book when they commended the Christian character of the teacher. We are firm in the belief that Broadman Press should not have been a party to its production, and we most forcefully defend the right of any group of cooperating Baptists to get together for prayer and discussion of the matter.

Convention Discussion

Why are some of the brethren so afraid for this subject to be discussed on the convention? Could it be that some of them fear such a discussion might reveal that the same things have been taught by others but not published for public consumption? Could it be that they are unwilling for the messengers to voice their convictions on such an important subject? Do the brethren fear the convention will be split over the matter, or is it a fear that they will find themselves out of tune with the grassroot representatives of the convention? It has faced other problems and solved them in a Christian manner. Why should it be thought less capable of handling this one?

Resolutions Probable

It is quite possible that someone will bring a resolution of protest concerning this book. Some may want to nominate from the floor trustees for the seminary where the book was produced. Some effort may be made to influence the nominating committee to recommend trustees who will insist on conservative theology. Somebody may want to make a speech, and it is possible that someone might say something that should not be said; but this convention is strong enough to absorb shocks and still find the right solutions. It is to be hoped that President Hobbs will see to it that no messenger shall be denied the privilege of voicing his convictions. It would be a serious mistake for the resolutions committee to shunt aside any honest suggestions from an elected messenger or for parliamentary procedure to circumvent the will of any good man.

The Southern Baptist Convention is not about to disintegrate over this or any other question. It is not so fragile that it cannot stand the strain of self-examination. It isn't a hollow shell to be crumbled under the pressure that may be exerted on a sore spot. It is not so weak that it cannot bend to the will of the majority without breaking. This is the strongest free denomination in America, and it is not going to fall apart through its own effort to keep on the right road.

So let the brethren speak their convictions but let there be no effort at intimidation or retaliation. We are people of God, and the questions are of vital concern to all of us. We have nothing to hide from anyone, nor do we have any reason to be afraid of open discussion in the democratic body. This is uniquely the Baptist way of doing business for our Lord. Let us guard it diligently and practice it in every detail.

Music Department

W. C. MORGAN, Secretary
Mrs. Paul Hardin, Office Secretary

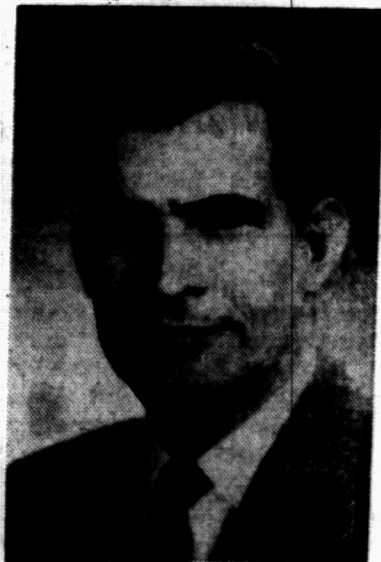
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Be sure you send your registration fee to Gulfshore Baptist assembly, Pass Christian, Miss. as soon as possible to make sure you receive the accommodations you desire.

BROTHERHOOD DEPARTMENT

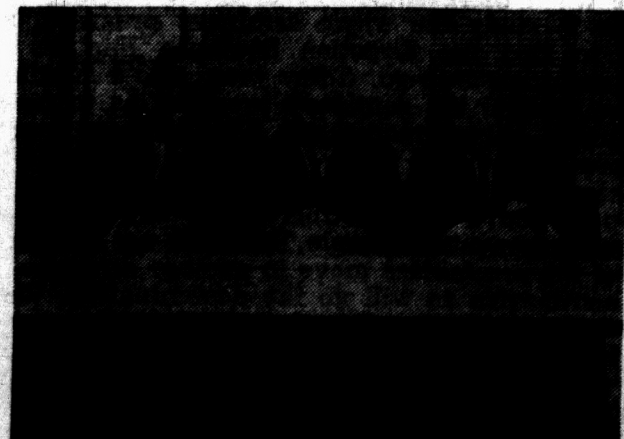
E. L. HOWELL
Secretary
MISS MAVIE McCARTY
Office Secretary

M. LEE FERRELL
Associate

Marion County Qualifies

The Associational Brotherhood Leadership of Marion County has reported that the Brotherhood Organization has completed the requirements for the Associational Brotherhood Certificate of awards.

Mr. Robert L. Bourne is the Associational Brotherhood President in Marion County and Rev. J. D. Lundy, is Supt. of Associational Missions.



Pictured above left to right: Rev. J. D. Lundy, Mr. Paul Parker, Mr. E. L. Bourne, Mr. Paul Parker is the Associational Royal Ambassador Leader.

Issues At San Francisco

Thousands of Southern Baptists from all over America will gather in San Francisco the first week of June, for what may well be one of the most important Southern Baptist convention sessions of this generation.

Several weighty issues will come before the convention. Perhaps uppermost in the minds of the messengers will be the seminary issue, which has been precipitated by incidents at more than one seminary, and which has been widely discussed in Baptist circles for the past year.

Important Issues

Important recommendations to be discussed, other than the budget and recommendations of the Executive Committee, will include the matter of seating messengers from areas outside the United States, the request of the Annuity Board for a committee to study the making of some funds available for use for church building loans, and the Cooperative Program plans.

Our feeling concerning the church loan suggestion is presented in an accompanying editorial. As to the admission of churches, we think it would be a mistake to change the present policy of including in the membership of the convention only messengers from churches within the bounds of the continental United States. We are fully sympathetic with these Canadian churches for whom this change is being offered and the problems they are having, but believe that even greater problems would be raised for the convention if they were received. Actually the churches now have access to the services of Southern Baptist Convention agencies, and we cannot see enough other advantages to warrant the constitutional change.

The Cooperative Program

Another major matter which should be most seriously considered by the convention is the Cooperative Program. While Southern Baptists are continuing to make some advance in world mission giving, the gain is not keeping up with the needs of mission work both in America and around the world, and is not enough to offset the progress being made by opposing forces. If Southern Baptists are to have any significant part in world missions in this day, they must launch out into the greatest program of giving and missionary activity in their history. "Business as usual" will not suffice in this crisis time. We hope that Southern Baptists in San Francisco will seriously face up to this problem.

The Seminary Problem

The major issue, as far as interest is concerned is of course, the seminary problem. We have been asked numerous times if we think this will come before the convention. While we have no information about any type of planned action, we feel sure that the issue will be presented in one form or another. Furthermore, we feel that it should be brought up, for any matter which has been as widely discussed as has this, should be brought to the floor of the convention, for discussion, and for an effort to find a solution. Moves to hinder such discussion will be a mistake. There are some who feel that it might bring division in the convention. There is no need for fear of this. Southern Baptists have held divided opinions before, and have always found a solution. We believe that, under the leadership of the Holy Spirit, they will do so again.

This matter probably cannot be fully settled on the floor of the convention, but, if the messengers so desire, it should be discussed, and effort to cut off debate, or hinder full discussion, will not be wise. When Baptists are allowed to talk, they usually talk themselves together. Out of such open frank discussion should come some direction toward the solution of the problem.

What Can Be Done?

What can be done? What should be done? How should the matter be handled? These are questions which must be faced. Southern Baptists expect them to be dealt with. The Holy Spirit alone can lead to final solutions. We must seek, under His direction, to find the answer.

We do not set ourselves up as experts, nor as judges in this matter, but after reading everything that we have seen that has been written on it, after talking to many pastors, laymen, and denominational leaders, and after much thinking and prayer, we offer the following suggestions as moves which might help settle this matter.

Reaffirm 1925 Statement

First, let the convention reaffirm its 1925 Statement of Faith, especially Article I which states our belief concerning the Bible as the Word of God. While no statement is binding on any church or individual Baptist, this Confession of Faith probably comes nearer expressing the general doctrinal position of Southern Baptists than any other statement in existence today. If we do believe that the Bible is the Word of God, let us reaffirm it to the denomination and to the world.

Second, let there be a resolution or other action which simply states that it is the will of the convention that its institutions espouse and teach a similar doctrinal position. While the task of actually directing the affairs of the institutions must, of necessity, be left to the trustees, the convention has every right to express to the trustees its desires concerning those institutions. If the convention does not have that right, what is its right of control? The convention may also wish to give a similar expression to its publishing agency, the Sunday School Board. These statements may not need to be directives, but they can be an expression of the will and desires of the convention.

A Study Committee

In the third place, it may be that the time has come when there should be appointed a special committee to study the whole seminary program, and to seek to find the direction Southern Baptists desire their seminaries to go. A few years ago a special committee studied the seminary program as to needs for expansion, enlargements, etc. Why not have a committee now to study the whole program, determine whether our seminary program is to remain in the conservative camp or move toward liberalism? Southern Baptists are a conservative people, but will not long remain that if the seminaries move in another direction. As go our seminaries so will go the denomination. We must decide now what our direction will be.

This committee should probably be a large committee, made up of a wide cross section of Southern Baptists' best minds, and representing various areas of thought. It would not be an inquiry committee to look into every little problem, but an objective group studying the problem as a whole. Pastors, laymen, denominational leaders, trustees, seminary administrators,



Ladder to the Understanding of God

and professors should be represented and it should make a thorough study. Perhaps within one year it could come back with a report which could help Southern Baptists making a clear cut decision as to what the seminary program should be. Southern Baptists now have six institutions training its future leadership. It will be difficult for a united program to be charted by each individual institution. The program needs to be looked at as a whole. A special committee could make such a study, and within a year or two Southern Baptists might be ready to give direction to this institutions and say this is what we want in seminary education.

A Move Toward Solution

Let the convention do these three things in San Francisco, and its message to the world will be clear and unequivocal, its unity will be preserved, and its witness will be enlarged and strengthened. Moreover, it will begin to move toward the solution of one of the most serious problems it has faced in many years. Let it fail to do these things or something similar, and the division will continue and probably grow worse. It is time for definite action now.

Every Southern Baptist, whether he expects to attend the coming convention or not, should make this a matter of much prayer, that God will guide the convention in San Francisco, to find an answer to this problem. No more important matter faces us just now.

We Can Meet Church Loan Needs Now

Editor's Note: The following editorial was written months ago. Now that the matter is to come before the coming Convention we are using it as an expression of our conviction on this issue.)

Southern Baptists are now moving into the climactic years of Jubilee Advance, and even this year are seeking to establish thousands of new churches. The establishment of these new churches, and the development of Southern Baptist work, especially in the pioneer area, both in 1962 and coming years, will largely depend upon the loan funds which are available. New churches cannot grow without buildings, and in many areas where these young congregations do not have established credit, loans are not available through the regular channels.

Many years ago the Southern Baptist Convention established a Church Building Loan Fund as a part of the work of the Home Mission Board, and the Board has channeled as much of its available funds into this work as it was possible to do. Some states have established loan funds but these, too, are limited. The amount of money in these various funds is totally inadequate to meet the needs of a growing denomination.

The Home Mission Board, the Executive Committee, and other Southern Baptist leaders are diligently seeking means of enlarging these funds so that the desperate needs in many areas may be met. It is clearly evident that we must find more funds if advance is to continue.

Southern Baptists actually already have funds by which the loan funds available to churches could be quickly doubled or tripled. We do not have to go to outside agencies for the money. It is already in our hands. Immediately, the question is asked, "Where? Where?"

Why not allow some of the Convention agencies to make some of their investment funds available to Southern Baptist church loan agencies? The Annuity Board now has assets totaling more than \$93,000,000. The foundations of the Southern Baptist Convention and the various states hold assets of almost \$100,000,000. There are also other funds. Why should not a portion of these funds be made available for church loans? Actually, in some states, the foundations are already making church loans.

Immediately it is stated that the Southern Baptist Convention Business and Financial Plan (Article VIII) does not allow such loans. Then we can change that plan. If Southern Baptists do not have faith enough in their churches to invest some of their funds with them, how can we expect outside agencies to make such investments?

It is our sincere conviction that loans to Southern Baptist churches properly made and administered, are a safe investment. Baptist churches pay their debts. The record of Southern Baptist churches during the depression years of the 1930's in paying their obligations, will match the record of any other group in the nation. Investors lost heavily on almost every other type of investment, but few lost on Baptist church bonds. In many cases the churches were slow in paying (what institution was not?) but they did pay. In a few cases where there was default, the debt was later considered an "honor debt" and finally paid. A Jackson, Mississippi, banker stated, "We have no record of a Mississippi Baptist church failing to pay off its loan." The Home Mission Board reports that it has been many years since there was a loss by default on a church loan. We sincerely believe that there is no safer investment than a properly made and administered Baptist church loan.

direct to the churches. This would involve too many problems. Furthermore, it is not necessary. Southern Baptists already have experienced church-loan agencies in the field. Why not choose one agency (The Home Mission Board Division of Church Loans, for example) as the official agency, appointed by the convention to administer the fund? Let other agencies and institutions invest some of their money with this convention-chosen agency. The convention could even give a guarantee of the investments.

It is not necessary that the agencies with investment funds put a very large percentage of their funds in the loan funds. These agencies diversify their investments.

BIBLE GUIDES: 4. NATION

MAKING by Lawrence Toombs (Exodus - Judges). 5. HISTORIANS OF ISRAEL (1) by Gordon Robinson. (Samuel-Kings); 6. HISTORIANS OF ISRAEL (2) by Hugh Anderson (Chronicles, Ezra, Nehemiah); 17. PAUL AND HIS CONVERTS by F. F. Bruce (Thessalonians and Corinthians). 88 pages each volume, paper, \$1.00. These volumes are in a series of 22 volumes covering whole Bible. They seek to offer a "guide" to the main themes, rather than to give commentary on the books. They follow modern liberal scholarship in their interpretation.

SHIELD BIBLE STUDY SERIES: THESSALONIANS

by Charles M. Horne; JEREMIAH by K. Owen White; MATTHEW by Fred D. Howard. 80-100 pages, paper 1.50 each. Part of a series covering many books of Bible. Each volume by a different conservative scholar. Each provides introductory material, an outline, and a section by section exposition of the book. Not exhaustive, but thorough and clear in interpretation.

TYNDALE BIBLE COMMENTARIES: MATTHEW

by R. V. G. Tasker; MARK by Alan Cole; About 275 pp. \$3.00 per volume). Two volumes of a series of commentaries designed as a "concise, workable tool for laymen,

teachers and ministers. Each book has an introduction with many pages of introductory material, an analysis or outline, and a verse by verse commentary. While not to be compared with larger, more comprehensive commentaries, these volumes should be most helpful to the average Bible student, and serious seeker of Scriptural knowledge.

LETTER TO PHILEMON

by Frances and Winthrop Neilson (Thomas Nelson and Sons, 250 pp., \$3.75).

In these pages is one of the most powerful, moving stories of the early Christians that a reader will find anywhere. Paul and Onesimus and Philemon come alive in this tale of a runaway slave in the days of Rome's glory. No discerning reader should miss this exciting novel of a man's search for faith!

THE BOOK OF MORMON—TRUE OR FALSE?

by ARTHUR BUDVARSON (ZONDERVAN, 63 pp., \$1.00).

The author gives documented evidences showing that many teachings of the Mormon church are contrary to the Book of Mormon. He also shows that the Book of Mormon is in disagreement with true archeological data, as well as in contradiction to the Holy Bible.

Baptist Beliefs

By Herschel H. Hobbs
Pastor, First Baptist Church
Oklahoma City, Okla.

REPENTANCE

The English word "repent" is of Latin derivation. Its basic idea is to "do penance." This is an unfortunate translation of the idea which expresses this vital experience leading to regeneration.

In the New Testament there are two Greek words translated "repent." *Metamelomai* expresses the emotional element in repentance. It means regret. It

may be of a godly sort leading to genuine repentance (II Cor. 7:8-10) but not necessarily so, a change of mind with no reference to sorrow (Matt. 21:29, 32; Heb. 7:21) or merely regret that one got caught in his sinful deeds (Matt. 27:3). These are the only uses of this word in the New Testament. By itself the experience expressed in this word does not lead to regeneration.

Metanoia (the noun for repentance, used 24 times in the N. T.), on the other hand, means a change of mind or attitude. It is more than intellectual since it involves the will or the heart (Mark 1:4, 14-15; Luke 17:3; Acts 2:38; Rom. 2:4). While it may involve remorse or godly sorrow, its basic idea is a change in the direction of one's life (Acts 9:1-6). It involves a change of attitude toward God and sin: from hating God one loves Him; from loving sin one hates it. It expresses a change of feeling, not simply with regard to what sin does to man but what it does to God.

Generally *metamelomai* means sorrow after sin, while *metanoia* (verb, *metanoete*) means sorrow before sin. In the latter one turns from sin to God, by His power to endeavor to walk no more in sin. Apart from this latter experience there can be no regeneration.*

A contrast of these two words may best be seen in II Corinthians 7:10. "For godly sorrow worketh repentance (*metanoia*) to salvation not to be repented of (*metamelomai*)."

Jesus said, "... except ye repent (*metanoete*), ye shall all likewise perish" (Luke 13:3).

Baptist Forum

Former Mississippian Cautions Travelers

Editor:

A word of caution for Baptists going to the Southern Baptist Convention in San Francisco by car. Be sure to have the car wheels repacked before leaving. Take water in the car. Do not drive through the desert at night.

I will be glad to assist any Baptist needing assistance. My home is at 2009 E. 33rd Street in Tucson, Arizona. This is on Highway 80. My phone is Main 4-7116.

I am doing volunteer mission work in Arizona. I am Louisiana born, but served pastorates in Mississippi and Louisiana before coming to Arizona in 1955.

Yours Prayerfully,
L. A. Materne.

Why could not the Annuity Board invest 10% of its funds in the church building loan corporation? This would make over \$9,000,000 available for loans, and would not in any way weaken or endanger the investment program of the Board. If the same per cent could be invested by the Foundations, this would provide another \$10,000,000. This would make a total of about \$19,000,000 available. Think of what this would mean in the work of young churches which are now ready to advance when the funds are available.

We are convinced that Southern Baptists can by this method supply the money needed for the great advancement opportunities which are now theirs. They must make funds available if growth and expansion is to continue. They cannot expect struggling churches to carry the load alone. Neither can they expect the Home Mission Board to continue a great program of expansion, and not provide funds to make it possible.

We are certainly not advocating carelessness in the use of Southern Baptist funds. We recognize the responsibility which rests upon the administrators and trustees of our agencies. We believe, however, that Baptist churches are a safe investment and that Southern Baptists should invest some of their money in them.

Southern Baptists are talking much about advance. Here is a means of greatly accelerating the advance program, and at the same time receive a safe, reasonable return for some of the investments made.

New Books

THE COMPANION OF THE WAY by H. C. Hewlett (Moody, 159 pp., \$2.75).

God is perpetually present with His children. This is the theme of the author as in a spiritual and devotional manner he leads the reader to look at some of the experiences of Bible men as God appeared to them and was with them. He writes of experiences of Abraham, Jacob, Moses, Joshua, Elijah, and six others. The author shows that as God was with them so He is with Christians of today.

Pages

From The Past

By J. L. Boyd

60 Years Ago

SOUTHERN BAPTIST CONVENTION NUMBER: Convening in Asheville, N. C., Ex-Gov. J. P. Eagle of Arkansas was re-elected president. Volume of business of Sunday School Board, \$89,345.71; gifts to Home Mission Board, \$100,450.00; contributions to Foreign Mission Board, \$176,000, "largest in our history." Of the preachers on Sunday, George W. Truitt was singled out as "young, strong, pious, consecrated and eloquent." He was "just 26 years old, and already he ranks as the foremost Gospel preacher in the great Southland." He filled the pulpit of First Baptist Church which was filled and "not hardly standing room even on the church steps." His sermon subject, "Christ the Power of God and the Wisdom of God" said to be "the most powerful sermon ever heard."

50 Years Ago

Pastor W. E. Fendley of Forty-First Avenue (Calvary) Church of Meridian exclaims: "At Last — Free" of debt on the church house. And closes with, "We are greatly indebted for our Ladies' Aid and Mission Society and our Young Woman's Auxiliary for the glorious victory."

Calendar of Prayer

May 28 — Harold Anderson, Lee Associational Superintendent of Missions; Harold L. St. Gemme, Baptist Student Director, Jackson, non-Baptist schools.
May 29 — Martin Smith, Carroll Associational Sunday School Superintendent; O. H. Barnett, Leake Associational Brotherhood President.
May 30 — Mrs. O. M. Jones, manager, Baptist Book Store; Joel E. Haire, Madison Associational Training Union Director.
May 31 — Frances Skulley, faculty, Mississippi College; Mrs. Edna Bruton, staff, Baptist Children's Village.
June 1 — Orrin Morris, Baptist Building; Mrs. W. D. McWilliams, Baptist Building.
June 2 — Mrs. Florence F. Taylor, staff, Blue Mountain College; Mrs. Carey Cox, vice-president, WMU, District IX.
June 3 — Mrs. Wayne Waddle, Itawamba Associational WMU President; Mrs. Katherine Cain, faculty, Gilfoy School of Nursing.

The Baptist Record

Joe T. Odle Editor
Joe Abrams Associate Editor
J. E. Lane Business Manager
Anne McWilliams Ed. Asst.

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The Baptist Record is a member paper of the Southern Baptist Press Association, the Associated Church Press and the Evangelical Press Association.

What Is Academic Freedom?

By W. Levan Moore, Pastor
First Church, Pontotoc

Recently I walked into the study of a prominent pastor, and after a few words of greeting he showed me a book, now on the controversial list. Evidencing great concern, he explained that he must soon make a trip to one of our seminaries where he, and the other trustees of that institution, were to discuss the controversial book, and what to do about its author, a professor in the seminary. The pastor's question to me was, "What should be done in a case like this?"

The question is being asked frequently among Southern Baptists, and it brings into focus the matter of academic freedom as it relates to our institutions. In recent years, this has been one of the chief concerns for many people; for, occasionally, books have been written and statements have been made by seminary and college professors which are classified as "unorthodox." This has led to criticisms of the authors, and of the schools they represent. In some instances, violent controversies have raged, teachers have been relieved of their posts, and Christ's cause has suffered.

It is my opinion that some serious thinking needs to be done by professors, by the institutions of our denomination, by pastors, and by our denominational constituency at large concerning our mutual responsibility in this field. All the responsibility does not lie upon the would-be author, but is shared by the institution and the people who make up the denomination.

Serious Consequences Faced

It is obvious that if present trends continue, several serious consequences will be suffered. For one thing, fewer of our capable scholars among Southern Baptists will write, because of the fear of unjust criticism. It is tragic that so few Southern Baptists have written anything for publication. Most of the texts used in our Baptist colleges and seminaries were written by non-Baptists. In our Baptist Book Stores are to be found scores of books in the theological field, as well as others, that are written by non-Baptist authors. Why the scarcity of Baptist authorship? Is it because our own men are less qualified or less scholarly; or is it because an overly sensitive, highly critical, and sometime uneducated denominational reading public has set up its own criteria, and tends to crucify the author whose book does not fit into the prescribed mold?

Again, our theological students may be exposed to errors of thought, not by our own Baptist authors, but by those of other denominations, whose texts they will be forced to use.

An alternative to the previously mentioned consequences

(and this itself would be serious) is that only those whose thoughts and ideas coincide with our own traditional positions be allowed to write; and that our theological training consist in passing on from one generation of students to another, without any serious question or analysis, an unchangeable collection of ideas, methods, and procedures. This, of course, would destroy initiative and discourage original thought on the part of teachers and students alike; and subsequently the entire denomination would suffer.

No Easy Solution

What is the answer? There is no easy solution to this complex problem but a few approaches are suggested.

The professor in the denominational school has a responsibility to his school and to his denomination. This responsibility includes a basic personal acknowledgment of the commonly accepted Biblical and theological concepts of the denomination he represents. It also includes a sympathetic understanding of the methods and procedures by which that denomination operates. Furthermore, it includes an active participation in, and promotion of, the affairs of the local church and the denomination. No man is justified in hiding behind the cloak of independent scholarship, or of academic freedom, while he destroys, either by criticism, by lack of personal support, or by the undermining of doctrinal positions, the denomination which supports him. Some of our professors in Baptist colleges and seminaries have done great harm by their criticisms of the Cooperative Program and other aspects of our denominational life. At the same time, the professor is obligated to exercise his abilities as a scholar in the pursuit of truth in whatever area he works.

Baptist Doctrines

It is true that there is not whole-hearted agreement on many "Baptist Doctrines" even among Southern Baptists. One has only to mention the doctrines with reference to the church, the Lord's Supper, the Kingdom of God, and the second coming of Christ to realize the vast divergence of opinion among Baptists on all these important doctrines. The professor is therefore faced with the question, "which Baptist position shall I teach?" Regardless of the position he takes on most subjects there will be some members of the denomination who will disagree with him. But his task, it seems to me, is to discover the essence of what the Bible teaches in the light of the best methods of scholarship, and transmit this knowledge and these insights through the vehicle of his own personality to those who are his students. He should have freedom to do

this within the context of the best pedagogical methods, of well defined denominational objectives, and of his own good common judgment.

In the field of theology, church history, homiletics, Christian sociology, church administration, etc., there will be set forth some views which will not meet with common acceptance or by the denomination at large. This has ever been so, and must continue to be so; that students may learn to think, to analyze, and to discover truth for themselves. Theological education is not the memorization of the thoughts and words of another, to be repeated parrot-like as the occasion demands; rather it is an attempt to come to grips with God's revealed truth in His word, the Bible, and in His Son, Jesus Christ; and to properly relate this truth to all the aspects of man's life in a changing world.

In arriving at these interpretations of truth, there will inevitably be differences of opinion, and new ideas. Our minds must never be closed to ideas or methods just because they are new or different. The denominational public generally allows for a reasonable divergence of opinion. In this grappling for truth through scientific study and research the professor must be allowed to work with freedom. However, in the context of his denominational position he should teach the generally accepted truths and not what HE THINKS may be accepted as truth in a generation or so.

New Theories

The professor of science in the University may be constantly experimenting with new theories. However, he does not teach all his opinions and hypotheses as facts. Rather, he teaches what the mass of scientists have agreed to be true until he proves without a doubt that he has made a new discovery which supercedes the traditionally accepted theory. In much the same manner the seminary or college professor may experiment with new ideas — and he must if he is intellectually alert. But these should be treated only as opinions and not propagated as facts until they can be substantiated. Because a man THINKS his opinion is true does not necessarily make it so. Conversely, let it be remembered that because the majority of people may think that man's opinion false does not make it so. (Remember Galileo). The professor, therefore, has a grave responsibility in selecting the content of his material; and his subject matter should be presented within the framework of his denominational stewardship. Should the time arrive when he finds his ideas and opinions wholly contrary to those generally accepted by the denomination which supports him, the professor should be honest enough to discuss the matter with his administrator, and the trustees of the institution, and quietly resign his position. He may then, with all good grace, and with the respect of his former associates, align himself with a group whose beliefs are compatible with his own.

Many Have Responsibility
The administrators and the trustees of our institutions of learning have a tremendous responsibility in selecting faculty members for our schools. Perhaps some of our controversies might well have been prevented had those responsible for the selection of faculty members exercised wiser judgment and a stricter screening in the choice of teachers.

Pastors have an obligation in this entire matter, and their leadership is needed on trying to give to their people in the churches an interpretation of these controversial events and an explanation of their circumstances. An occasional statement about the purpose and program of theological education within our denomination will be of great value. By their own public criticism too many pastors have caused their congregations to be suspicious of our educational institutions and especially their faculty members.

What Is Solution?

This entire matter is one that deserves serious study and earnest prayer. What is the solution? Some of our professors could well afford to use greater discretion in their spoken and written statements; the administrators of our schools might with profit give more attention to the selection of faculty members.

Pastors could help greatly by securing the facts involved, by refraining from public criticism, and by seeking to build up confidence in our total educational program; and our people at large can help by giving a greater support to our educational institutions, by encouraging those men who are sound in every regard and who are devoting their lives to the ministry of teaching, and by withholding adverse public criticism of one whose ideas and opinions are unlike our own. If real heresy is involved, or if doctrinal error persists on the part of a teacher, individuals who are concerned should go to those charged with the operation of the institution where the suspect professor is teaching, and the matter can be handled with a minimum of hurt to the Lord's cause.

Convention platforms, church pulpits, and pastor's conference resolutions to the public press are not, in my opinion, the places or the methods for the broadcasting of these issues. I, for one, am for academic freedom within its proper context, and I am also for the exercise of a mutual acceptance of responsibility throughout our denomination to preserve our cherished principles. I believe it is possible to preserve our orthodoxy without ossification, and to exercise academic freedom without assaulting the faith.

Clergy Rules For SBC Given

By The Baptist Press

Clergy railroad books for all territories will be honored, as usual each year, for round-trip travel by train to the Southern Baptist Convention.

This means if you live East of the Mississippi River, holding a Southern or Eastern clergy permit but not a Western permit, you may use your clergy on Western railroads during the Convention period, May 15-June 5 (plus 30 days allowed before ticket expires).

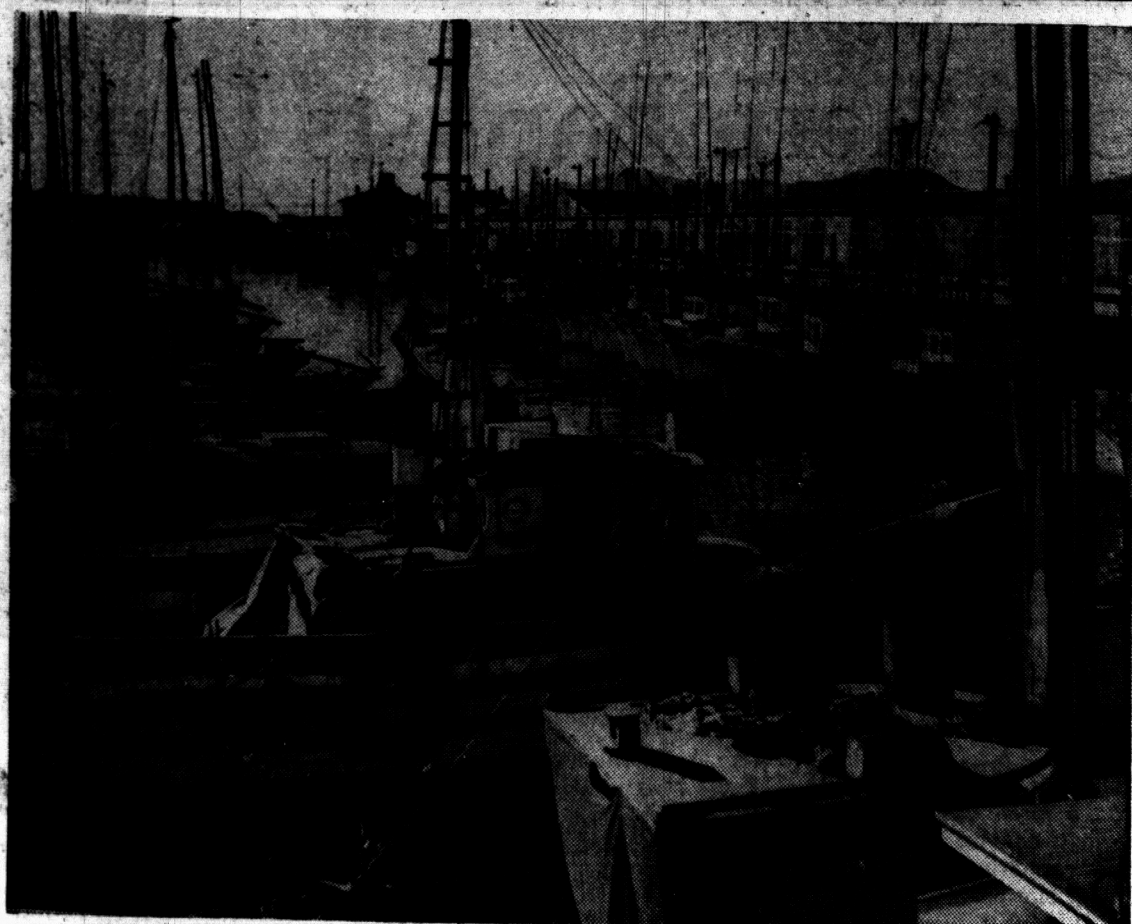
There are two important conditions. First, it must be a roundtrip ticket if you do not have a Western clergy book. This, however, will permit you to go one route and come back another from a common origin and return point.

Second, Southern or Eastern clergy books can not be used to buy tickets within exclusively Western clergy territory. For instance, a Baltimorean could buy a ticket from Baltimore to San Francisco and return from Baltimore during the period with only an Eastern book. He could not fly to Kansas City, and use his Eastern book from that point, however because Kansas City is in Western territory.

A report from the National Safety Council shows that at least 55 per cent of all holiday week-end traffic fatalities, and at least 30 per cent of all automobile accidents, involve drivers who have been drinking alcoholic beverages.

Thursday, May 24, 1962

THE BAPTIST RECORD 5



THE "MONTEREY TYPE" Boat used at San Francisco's Fisherman's Wharf had its ancient origins on the Nile and was used for centuries in the Mediterranean, before Sicilian fishermen brought it to northern California. Every year the fishing fleet is blessed at colorful ceremonies honoring Santa Maria del Lume (St. Mary of the Night), patroness of the fishermen, after a procession from Saints Peter and Paul Church in the heart of North Beach, San Francisco's "Little Italy" to the wharf. — San Francisco Chamber of Commerce Photo.

Theological Liberalism—Its Effect On Southern Baptists

By N. J. Westmoreland
Executive Sec.-Treas., Kansas
Convention of Southern Baptists

Southern Baptist life has now been penetrated by the theological liberalism that has blighted the world's major evangelical denominations. One well entrenched and militant liberal professor has charged Southern Baptists to be 50 years behind in Old Testament interpretation and that we must work hard to catch up and (according to student reports) lead Southern Baptists out of the "wilderness of the old time religion." With this sort of messiah complex at work among our theological liberals, what may Southern Baptists expect in the future?

Since we are without precedent in these matters, we will do well to study what liberalism did to the Northern Baptist Convention (renamed American Baptist in 1950). Experiencing the first inroads of liberal theology more than 50 years ago, their denominational structure was eventually captured, their constituency scattered by liberal leadership strategy and its spiritually sterile fruit. Their first prey was their older seminaries. The takeover there and elsewhere was by gradual process. First came the denial of the historicity of much of the Old Testament, including the miracles. A similar treatment of the New Testament came next. Eventually, the Virgin Birth, Deity and bodily resurrection of Christ and other central doctrines of the Baptists were discarded by many.

Liberalism in the Churches

In due time the liberals produced by their seminaries moved into the leading pastorates. Evangelism and local missions emphases died following the takeover. Other churches, even if pastored by conservative preachers from other centers of training, found their associational mission programs stifled by the "enlightened" liberals in the stronger churches. These sophisticated liberal Baptist pastors found doctrinal affinity with their liberal Methodist, Presbyterian, Congregational, Episcopal and Disciple pastor-contemporaries. They were ripe for comity agreements and other ecumenical measures. Liberal theology always produces a sharp decline in ministerial volunteers. Of their declining number, a large percentage attended interdenominational Bible schools to avoid the liberal seminaries. If they ever returned to a large or small pastorate, they had no loyalty toward the American Baptist Convention. Rural and village churches died for lack of pastoral leadership. Liberal pastors led many Baptist churches into federation with other denominational groups or to merge with Disciples churches. Fewer new churches were organized. The Home missions thrust of the American Baptist Convention was slowed to never regain momentum. The Convention's total of churches continued to dwindle.

Foreign Missions Affected

Meanwhile other liberals from their seminaries applied for foreign mission appointments. With liberals in the seminaries and pastorates, the Mission Society was forced to include them among their appointees. The "inclusive policy" that had been spawned in their seminaries was forced upon their boards. Missionaries went to the foreign fields who did not believe in the Deity and saving efficacy of Christ.

Conservative Northern Baptists refused to support such missionaries. The conservatives were in the majority but were so completely outmaneuvered by the minority of liberal leaders that the Convention began to fragmentize. The General Association of Regular Baptists (G. A. R. B.) was formed in 1932 by come-outers. Another group organized the Conservative Baptist Foreign Mission Society in 1943, hoping to stay within the American Baptist Convention, but were disenfranchised and split to organize the Conservative Baptist Association of America in 1946. Hundreds of other churches left the ranks of the American Baptist Convention to become independent of all denominational ties and remain forever afraid of any "convention" organization. Thousands of Baptist members of the North joined interdenominational "Bible churches" and others joined Assembly of God churches. The rapid growth of the Assembly movement in the North is partially explained by this fact. The American Baptist Convention has dwindled to a little more than 6,000 churches and has had no appreciable gain in total membership. . . And their splintering continues. Losing their conservative theology they lost the centripetal force that welded them together.

Southern Baptists face some unpleasant, first stage similarities. One seminary and one Convention board recently voted approval of the "inclusive policy." Their resources may be utilized for the propagation of a "mutilated Bible." Now we are told that the messengers of the SBC cannot voice themselves directly against liberalism. It must be handled only by trustees and/or board members. In the past, we have been assured that Southern Baptists could never be betrayed by its boards and agencies because they are "controlled" by the SBC. An uneasy dread sweeps over us as we realize that we are duplicating the experiences of American Baptists. If our polity does not provide safeguards, what then?

Southern Baptists Inexperienced

Most of Southern Baptists are inexperienced in dealing with theological liberalism. A major portion (an estimated nine and one-half million of our ten million total) hold conservative theological views. Yet most of these are not aware of the menace of liberalism. Many have voiced their warnings in terms that we can understand. Others, equally conservative, have a happy feeling that if the liberals are ignored, they will fade away. Another group of conservatives believes that the answer is in "peaceful co-existence." Some will never have the courage to take an open, positive stand against the blight of liberal theology. Actually, we now have a policy of "peaceful co-existence" in which the aggressive liberal may use the Convention framework and resources provided by the conservatives to further mutilate our Bible. Events have a way of moving rapidly in our generation. We shall soon see what theological liberalism will do to Southern Baptists.

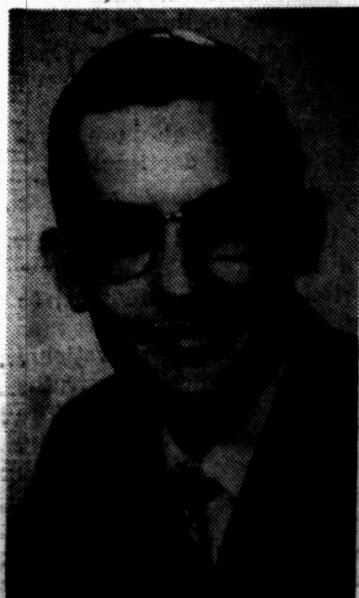


Woman's Missionary Union

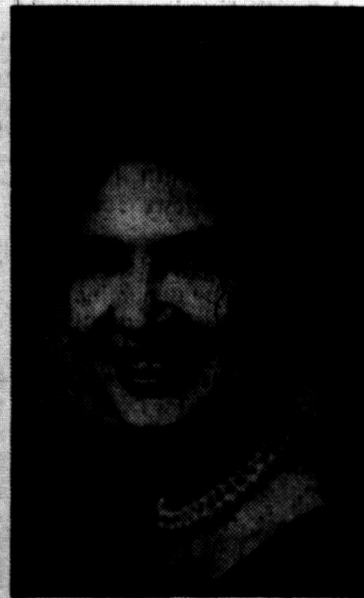
President—MRS. J. T. LYONS, McComb
Executive Secretary—MISS EDWINA ROBINSON
YW Director—MISS MARJEAN PATTERSON
Sunbeam Director—MISS WAUDINE STOREY
GA Director—MISS RUTH WOMACK

CAMP GARAYWA

Missionary Guests For GA Camp



Dr. David Jester



Mrs. Jester

Dr. and Mrs. Jester serve as educational missionaries in Nigeria. During this furlough year, Dr. Jester is serving as a visiting professor at Howard College in Birmingham, Alabama. Many Mississippians will remember Dr. Jester from his years on the staff at Garaywa. Dr. Jester was born in Tanganyika where his parents were missionaries.

Dr. and Mrs. Jester with their two pre-school age daughters will be at camp June 18-23.

Williams Accepts Church In Ohio

Rev. David J. Williams, pastor, Forrest Avenue Church, Biloxi, has offered his resignation to the church to become effective June 1.

Accepting his resignation in a business session Wednesday, May 16, the church adopted a resolution which reads in part as follows:

"Whereas, the membership of Forrest Avenue Church desires to extend to Rev. Williams and his family an expression of its love and appreciation for their faithful service and Christian love. . .

"Wherefore, be it resolved, that we . . . do hereby express our thanks, our love and appreciation to Rev. Williams and his family for three years of faithful service, love and friendship. . .

In the same business meeting a pulpits committee was elected with Bennie Rumsey as chairman.

Rev. Williams has accepted a call to the Southside Church in Columbus, Ohio. He will be leaving Biloxi early in June.

BAPTIST Training UNION DEPARTMENT

DIRECTOR
Kermit S. King
SECRETARIES
Mrs. Douglas L. Pym
Mrs. John L. Walker



ASSOCIATES
Miss Evelyn George
G. G. Pierce
James Harrell

HONOR CHURCH PROGRAM

In order for a church to receive Seal 4 on the Honor Church Diploma, the seal for Tournaments and Drills, the Training Union Department must receive from the Associational Training Union Director, Missionary, or Moderator a list of the churches participating in the associational finals with representation in at least two areas—Junior Memory Work Drill, Intermediate Sword Drill, Young People's Speakers' Tournament, or Adult Mission Story Tournament. Upon receipt of a report from the associations not listed, this department will send to the eligible churches Seal 4.

The following associations have reported:

Attala	Jeff Davis	Pike
Alcorn	Lauderdale	Quitman
Bolivar	Lawrence	Scott
Calhoun	Leake	Simpson
Covington	Lebanon	Sunflower
Franklin	Leflore	Tate
Gulf Coast	Lincoln	Tishomingo
Hinds	Lowndes	Walthall
Holmes	Mississippi	Warren
Jackson	Montgomery	Winston
Jasper	Newton	Yalobusha
	Oktibbeha	Zion

Southern Baptists United

By G. Allen West, Jr., Pastor
Woodmont Church,
Nashville, Tenn.

This is the time to be unified in spirit and action. It is the crying need of the whole world. It is the tragic need of all Christendom. And it is essential if Southern Baptists are to fulfill their place in evangelizing the world. This was the burden of our Lord's great prayer as recorded in John 17:20-21. "Neither pray I for these alone, but for them also which shall believe on me through their word; That they may be one; as thou, Father, art in me, and I in thee, that they, also may be one in us: that the world may believe that thou hast sent me."

At a time when the entire world needs to see a oneness of witness and oneness of spirit among our people, it would be a tragic mistake of the first order for us to let anything take us from this one thing we need most. As Paul so well wrote the Ephesians, "There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all" (4:4-6).

Unity, A Necessity

We have come to the time and place where we must say and be one in purpose, aim and action. We need now more than ever to express confidence in our fellow-Christians. We must not let differences break the fellowship of the Convention over the direction one may take in his theological trends or writings. Surely, we know that God will guide us if we will be a bit more patient, prayerful and forgiving. Gamaliel of old said it wisely: "And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God" (Acts 5:38f). And God has ways of handling mistakes and errors far better than we.

A Controversial Book

For some time now we have been reading in our various Baptist State papers a running commentary on the current problems that have stemmed from the controversy over the book, *The Message of Genesis*, by Ralph H. Elliott. It is rather surprising that a considerable number of people have become so exercised over one book. Surely it seems that it is attaching importance to it that over-estimates its significance. There have been those who are sincere and well-meaning in their desire to keep the faith of Southern Baptists as they have known it. But the difficulty has been that there is not one among us who can state in concise form precisely what that faith is. It must be in general terms of the various Articles of Faith in the Confessions, and even then we must remember that such an instrument was drawn up by man — and all Southern Baptists do not subscribe to the SAME Confession!

Some men are saying it is time to halt the tendency towards "liberalism and modernism" (What do we mean by these? They are catchall phrases, usually to slur, to condemn) — even if it means division in the Convention. Others are saying it is time to break away from the deep rooted "ultra-fundamentalism."

Have they considered that unwise action can do great injury to our witness, to the causes of missions, and to our fellowship. The work could be set back so that there would not be enough money provided by a divided group to support them? Have they considered that it would mean the disruption of Foreign Missions as we now know it and that there might be as many as half the missionaries being called home because of the lack of funds to keep them on the field? — And at a time when we are pleading for a forward thrust. Would it matter that hospitals and schools and churches and the total work of the Foreign Mission Board in the various countries would be seriously curtailed, if not altogether closed because of a divided convention that would not have the money to support them? But the question is that



SAN FRANCISCO'S Hyde Street Cable Car climbs the steep Hyde Street hill. In San Francisco Bay in the background are Alcatraz Island, Federal maximum security prison and, beyond, Angel Island, partly controlled by the U. S. Army and location of a State operated recreation area at Hospital Cove for boating swimming and picnicking. — (San Francisco Chamber of Commerce Photo.)

such is not the right approach. Let competent men declare the truth, analyze the problem, expose the error, set forth the true viewpoints. Let truth prevail.

Words have been written and spoken in the heat of controversy that need not have been said. Now is the time for all to close ranks and ask God to guide us into the Truth. Surely, it is not the time to use punitive measures against our fellow Christians. If we use this method of getting rid of trustees, then we can use it to get rid of them on any matter or pretext which men may have in their minds at the moment over things in which they disagree. And such a procedure would wreck our institutions. No elected executive would know from one year to the next what could be counted as stable and sustaining.

Must Seek Truth

This is not a plea for men to endorse the book, nor to agree with everything any of our professors would teach in our colleges or seminaries. This is the genius of Baptist faith, that we can hold the mainstream of truth and differ in the approaches and methods and conclusions. But let us all seek the truth as revealed in the Word of God as inspired by the Holy Spirit and under the guidance of the Holy Spirit. It is the truth in Christ that we all seek. Many men have been side-tracked by those in ecclesiastical high places, but the truth of God

has marched on.

The Pharisees sought to get rid of Christ because he taught things contrary to their way of belief. The Roman Catholic hierarchy sought to stop Galileo and Copernicus in their search for truth concerning the nature of the universe, but truth prevailed. And the witch-hunters of the seventeenth century sought to put aside all who might differ with them, but truth prevailed.

And men sought to keep the Bible as is in its Latin "status quo" but it was translated into the language of the people and today we herald its truths throughout the world in the languages and tongues of more than 1,100 groups.

Our own forefathers sought to keep women from speaking in churches and conventions. They blasted the women for wearing their hair short, and they made rank charges against them for wearing paint and lipstick. Others sought to keep from organizing the Southern Baptist Convention and still others fought the idea of a Sunday School Board, but the work continues and grows.

Weaknesses in Book

We have not heard of anyone who has accepted in toto all that Elliott has written in his book. There are weaknesses which need to be pointed out: in the application of principles to critical study there are inconsistencies and in some of his exegesis and in some of his expositions there are weaknesses. Alan Preston Neely, Pastor of Broadway Baptist Church,

Boulder, Colorado, has written one of the finest critical analyses we have seen. In his paper he points out carefully the strengths and weaknesses of the book.

"The book, needless to say, has incited widespread interest in the Old Testament in general and in the book of Genesis in particular. For this we ought to be grateful. It would force us to critically examine and rethink — to our own betterment — some of our cherished beliefs.

It is the patient hope of this reviewer that from the controversy will come a stronger, more united convention, and a body of believers committed to the fundamental principle of the priesthood of every believer and the right of private interpretation. If there are erroneous notions in the *Messages of Genesis*, let us hope that someone qualified will give us another study to Genesis that will correct the mistakes and preserve the truth of the first attempt."

("A Critical analysis of Ralph A. Elliott's, *The Message of Genesis*")

Right And Responsibility

One thing further should be said. We all recognize, the right of anyone, especially a seminary professor, to write and produce a book. With the right goes the responsibility of accepting the criticism which may come. And there is the right of the editor, the preacher, the pastor or layman to offer criticism — and also the responsibility that goes with their right.

As Baptists who love such freedom and appreciate such responsibility, we pray that the great commandment of our Lord, "to love one another" be the guiding principle of our thought and action.

Let us fear the judgment of God which likely may be directed against us for far greater matters than the error in any certain book — our vanity and boasting, our indifference to the matter of missions, our cowardly unwillingness to stand up and be counted on moral issues, our compromises about the practice of Christian love.

Above all, we are pleading for a deepened sense of mission on the part of us all, for a searching for oneness in Christ. At a time when the world is so terribly disturbed over man-made schemes and machines, let us hold forth the Gospel of God in all of its relevancy and power as the one sure unshakable power in the world to meet man's needs.

Quo Vadis, Controversia?

By Murray Ethridge, Pastor
Lake Washington First Church
Glen Allen

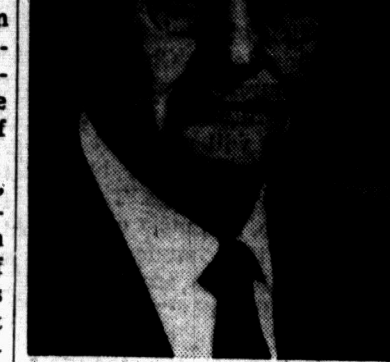
While always disastrous to those who initiate the flood, controversy for the most part is stimulating both to growth and maturity. The current theological crisis in our Southern Baptist Life is no different. To those close at hand, the picture looks as disastrous as a tornado and seems as imminent, but to take the long look, the hour is one of health and vigor.

For out of such moments as these, frozen dogmologies become vibrant creeds and idle clichés become meaningful commitments. So, even while feeling the cutting sting of the necessary condemnations and the futile accusations that always come in these times, we can at the same time find "God standing in the shadows keeping watch over his own."

Recognizing that these issues are the lifeblood of our denomination and that out of every controversy comes a deeper dedication to the cause of Our Lord, we do see hope (although it is a sad hope because of the faithful men who will be sacrificed) knowing that even this works out our salvation.

But two or three thoughts occur on this matter: two or three dangers that are inherent in this time. And while I certainly recognize the necessity of keeping error from creeping in to our theology, these words ought to be voiced, it seems to me.

First of all, we ought to take stock of ourselves lest we lose sight of the mission of our church and denomination. We



DR. H. H. HOBBS, president of the Southern Baptist Convention, will preside over most sessions.

Dutch Baptists

Discuss

Autonomy

AMELO, Holland (BP) — Church autonomy must be taken in a relative sense if it is true to Christianity and the New Testament, said Dutch Baptist Union President H. Van Der Werf in addressing the national assembly of his denomination here.

Christian freedom is a great truth, continued Van Der Werf, but he pointed out as one aspect of its meaning "freedom from self-centeredness in individuals or groups, which can hinder us from cooperating with other churches when it costs us something."

"This word 'autonomy' is a golden word," the speaker concluded, "provided it is written with the golden ink of true brotherly love that is conscious of being called, in Christ, both for fellowship and service."

The assembly voted to request the Reformed Church in the Netherlands to remove from its 1690 confession an article condemning Baptists.

Opposition Expressed

Several delegates expressed opposition to Dutch Baptist Union membership in the World Council of Churches, which dates from the beginning of that ecumenical body. They expressed fears that the World Council was developing into an agency for church union. The assembly decided to vote at the meeting next year whether to continue membership in the council.

The Dutch Baptist Union, which was organized by seven churches in 1881, is now constituted of 66 churches with 8700 members. T. Jansma of Arnheim is executive secretary.

Orthodox Methods Vs. Free Lance Doctrines

By J. Harold Stephens, Pastor
Inglewood Church, Nashville

The ancient Jews had a known weakness in their accumulated traditionalism. Eventually they developed an oral law more voluminous than the written law, and far more technical. They came to regard the oral law as sacred to them as the written law.

Consciously, or unconsciously, deliberately or accidentally, we Southern Baptists are drifting into some of the same patterns for which we censure Judaism in the days Christ was upon earth. We are fast becoming more loyal to methods than to doctrines. The penalty for violating a method is more severe than that of violating a doctrine. The heresy of violating a method is becoming more serious than the heresy of violating the inspiration and authority of the scriptures.

A pastor might preach a sermon that implies hell to be a place of annihilation instead of eternal punishment, and little may be said about it in denominational circles. Many may brush it aside by saying he is practicing academic freedom, and has proved himself to be a creative thinker, and

discerning student. That same man might offer a substitute for the Cooperative Program, which we cherish as a method and not as a doctrine, and be branded as a non-cooperative pastor guilty of denominational and methodical heresy.

Inconsistency Seen

A teacher may teach in our Seminaries that the first twelve chapters of Genesis are mythological, and allegorical, and not historical and be approved, exonerated, and exalted as a creative thinker practicing academic freedom. If this same teacher should attack our methods for fund raising, and handling funds through the Cooperative Program he would be in danger of losing his job. A teacher in a college, or seminary might question the miracles of our Lord, and the miracles of the Bible in general; He may question the Genesis account of creation; he may question the inspiration of the scriptures, and have a high standing among denominational leaders. If he taught that we should have mixed Sunday School classes for men and women, and that the Brotherhood and WMU should merge, and that we should do away with grading our Sunday Schools, and that we should eliminate the six point record system he would likely be highly censured, and might even lose his job.

Board Fruitful Servant

The Baptist Sunday School Board is a fruitful servant of our denomination for which we are grateful. Our leaders at the Sunday School Board have been men of vision in wisely planning for improvements and advances in the educational program of Southern Baptists, which plans have been effective, and have been emulated by other denominations. There are many highly qualified field workers for the Sunday School Board who are employed to do their work according to carefully defined methods and plans. If any one of these workers should promiscuously go out and teach methods in conflict with the authorized and approved methods of a division or a department of the Board they would be censured, and if such continued they would be dismissed. This is altogether proper, and they could not escape responsibility for loyalty to that for which they are employed, and being paid, by saying: "I'm practicing creative thinking, and academic freedom."

By the same token, administrators and trustees of colleges and seminaries must require faculty members to be loyal to the doctrines long approved by our Baptist denomination, and to which these teachers, have subscribed in accepting the teaching positions. Southern Baptists have no more business paying teachers to teach what a majority see as our-of-line with the Bible than we would expect Baptist Sunday School Board to keep on the payroll those who might go afire with methods contrary to those adopted by the Board.

Brethren, it is high time we pause for prayerful consideration of a dangerous trend already revealing we may be more zealous for a man-made method than for God-given doctrines. Have we come to the place where we will fight for orthodox methods, and advocate free-lance doctrines? It will not be a good day for us as Baptists if we allow methods to become more sacred to us than doctrines.

EVERYDAY RELIGIOUS LIVING by Joseph Fort Newton (Abingdon, 25¢ pp., 95 cents, paperback).

Brief, pungent devotional thoughts apply Scripture truths to everyday problems. The writing is forceful, but all the ideas are not in accord with Baptist doctrine.

the possibility that always looms in the controversy, that we shall become the divided house.

These are great days, days of world-wide import, days when it is good to be alive. But let us remember our place and our responsibility and never be just drifters with the tide. Let us remember our calling, let us remember our Baptist heritage, let us remember our great denomination.

Bassfield Pastor Passes Away

Funeral services were held for Rev. George W. Smith, pastor of Bassfield Baptist Church, Monday from the Bassfield Church.

Rev. W. E. Hellen officiated, assisted by Rev. Parks McKittrick, Rev. L. C. Petty, Rev. C. R. Robinson.

He died early Sunday at Forrest General Hospital in Hattiesburg where he had been a patient for a week.

He was a native of Jones county, and had been preaching for 45 years. He had pastored Ebenezer Church, Jasper County; Bethlehem, Sharon County; Mars Hill in Jones County; Sallis, McAdams, Williamsville and Jerusalem in Attala

county; Harpersville, Springfield, and Rehoba in Scott county; Pelahatchie, in Rankin; Lena, in Leake; and Bassfield, in Jeff Davis county. He had been at Bassfield since October, 1953.

He leaves his widow, Mrs. Winnie Sellers Smith; a son, Rev. Butler Smith of New Orleans; a daughter, Mrs. L. Bracey Campbell Jr., of Tiger, S. C.; his stepmother, Mrs. G. W. Smith of Mosselle; a sister, Mrs. Pearl Rogers of Mosselle; three brothers, R. V. and T. L. Smith, both of Mosselle, and H. A. Smith of Ellisville; and six grandchildren.

State To Receive ABC TV Coverage

Up-to-the-minute news films from San Francisco and the Southern Baptist Convention during the week of June 4-8 will be flashed by jet to a score of TV stations in at least half a dozen states.

This wide news coverage of the annual meeting of Southern Baptists comes as the result of cooperation between the S. B. Executive Committee, the Radio-TV Commission, and the individual participating state Baptist conventions, according to Dr. Paul M. Stevens, commission director.

Each film will be personalized to fit the needs of the television station receiving it.

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Rev. Giles Hankins

Smith Selects Missionary

Rev. Giles Hankins has accepted the post as superintendent of missions for Smith County, succeeding Rev. C. J. Rushing.

He has moved to Mize and plans to begin his new duties on June 1.

He has served as pastor for nine and one-half years at Lamesa, Texas, at Northside Church. Beginning with twelve members, the church gained and kept over a hundred members a year.

Rev. Hankins is a Mississippi "coming home for a while."

Elsey Promoted At Howard Payne

BROWNWOOD, Tex. — A former professor of Mississippi College who organized the school's department of music and division of sacred music has been named to a new administrative staff position at Howard Payne College (Baptist) here.

He is Ellis Neece Elsey, head of the Howard Payne music department for the past three years. Elsey has been appointed as director of public services for Howard Payne, and will be in charge of college representation on the field through programs in churches, civic clubs and schools, an area in which he worked while on the staff at Mississippi College.

As part of Howard Payne's total public relations program, Elsey will handle arrangements for all conventions, clinics and other meetings of outside groups held on the campus.

Elsey had served on the faculty at Mississippi College from 1944 to 1959, and had taken the leading role in development of an aggressive music program at the Clinton college. His wife, Mrs. Grace Medlin Elsey, is associate dean of students at Howard Payne, and former dean of women at Mississippi College.

American children who participated in trick-or-treat efforts during Halloween last fall to add to the World's needy children through the United Nations International Children's Emergency Fund (UNICEF) collected more than \$2 million.

States taking part in this year's television coverage include: Mississippi, Texas, Louisiana, South Carolina, Georgia and Missouri.

Sunday Reports

Sunday School Attendance
Training Union Attendance
Additions To The Church

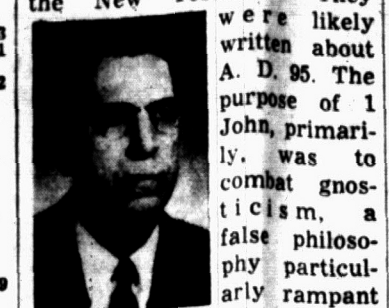
MAY 29, 1962

Aberdeen, First	468	146
Main	383	114
Southside Chapel	85	32
Amory, First	513	182
Artesia	81	70
Batesville, First	438	130
Bellevue (Lamar)	248	149
Bethel (Cophah)	80	90
Bethlehem (Jones)	209	100
Brandon, First	404	193
Bloom		
Big Ridge	169	81
Emmanuel	291	146
Booneville, First	388	128
Main	333	98
Crestwood	32	30
Brookhaven:		
Central	205	96
First	824	180
Calhoun City, First	292	124
Canton, First	339	134
Carnation, Okolona	119	52
Carthage, First	241	100
Cedar Grove (Greene)	156	116
Center Terrace, Canton	287	122
Clarkdale, Riverside	132	62
Cleveland:		
Morrison Chapel	131	80
Vale Street	208	123
Columbus, First	836	213
Corinth, First	439	142
Houston, Canton	287	122
Crystal Springs, First	610	206
Fellowship (Choctaw)	84	27
Georgetown	108	71
Greenville:		
First	1087	353
Greenfield	108	54
Chinese	74	14
Emmanuel	100	49
Greenwood:		
Calvary	466	185
North Greenwood	422	118
Grenada, Emmanuel	271	71
Gulfport:		
First	931	308
Grace Memorial	362	69
No. Ward Chapel	29	15
Pass Road	171	118
Handsboro	409	141
Houston, First	324	153
Hattiesburg:		
Central	372	180
First	571	191
Temple	256	206
38th Avenue	209	116
University	67	13
Indianola, Second	226	152
Jackson:		
Alta Woods	876	388
Briarwood Drive	189	80
Broadmoor	1147	485
Byram Memorial	106	66
Calvary	1547	579
Main	1484	584
Mission	63	37
Crestwood	398	198
Daniel	1046	454
Emmanuel	181	95
First	1866	468
Grandview	166	99
Highland	323	174
Hilcrest	571	272
Magnolia Park	94	57
Midway	381	181
Main	363	118
Mission	18	10
McLaurin Heights	199	106
McDowell Road	473	165
Oak Forest	959	391
Parkway	781	261
Ridgcrest	372	129
Robinson Street	220	99
Southside	120	52
Temple	787	200
Woodland Hills	627	200
Main	160	81
Deaf Mission	125	81
Woodville Heights	125	81
Kosciusko:		
First	584	153
Main	569	140
Maple Mission	15	13
Parkway	174	31
Laurel:		
First	595	137
Glade	212	119
Highland	493	188
Magnolia Street	525	174
Plainway	175	132
West Laurel	372	112
Wildwood	409	152
Liberty	266	92
Long Beach, First	375	88
Main	325	60
DeLisle	50	28
Lyons	184	65
Roundaway Mission	27	12
Magee, First	425	122
McComb:		
Locust	174	94
North	218	76
South	234	66
Central	241	81
Navilla	160	
Meridian:		
Midway	221	185
Highland	683	200
Fellowship	129	61
Oakland Heights	321	115
Calvary	480	157
Main	430	132
Fewell Survey Miss.	27	7
Pine Springs Miss.	23	7
South Side	434	169
Eight Avenue	205	85
Poplar Springs Drive	813	282
First	814	282
Main	19	12
Faundersdale Mission	19	12
Faundersdale	563	268
State Boulevard	640	160
Main	440	160
Hospital Mission	200	68
Moak's Creek (Lincoln)	108	40
Mt. Nebo (Newton)	77	45
Natchez, First	549	173
New Hope (Covington)	125	75
New Albany:		
First	661	194
Neely Memorial	69	42
Oakdale (Lawrence)	83	40
Pearl (Rankin)	384	129
Pearson (Rankin)	156	64
Pascagoula:		
Eastlawn	382	214
Mission	16	15
First	704	230
Main	690	230
GC Nursing Home	117	77
Orange Grove	260	168
Unity	260	168
Petal:		
Crestview	163	113
Petal-Harvey	408	145
Main	369	126
Harvey Mission	38	19
Temple	182	108
Philadelphia, No. Cal.	130	103
Picayune, First	554	199
Main	15	101
Mission	124	101
Pleasant Home (Jones)	471	150
Pontotoc, First	201	86
Richton	303	117
Ripley	155	61
Rosedale, First	54	37
Ruth	62	39
Sand Hill (Jones)	128	78
Springfield (Scott)	900	374
Starkville	182	
Stonewall		
Tupelo:		
Calvary	500	123
East	351	124
First	441	73
Harrisburg	671	201
Tutwiler	134	47
Union, First	323	59
Mission	31	28
Vicksburg:		
First	689	234
Trinity	196	93
Wayside, Grenada	42	113
West End (Winston)	47	31
Wellman	95	44
West Point, First	502	202
Wheeler Grove (Aic.)	130	101
Booneville, First	402	116
Main	349	84
Crestwood	33	32
Canton, Center Terrace	270	145
Carnation, Okolona	89	73
Springfield (Scott)	138	86
Union (Pearl River)	286	173

Tests Of Our Faith

By Clifton J. Allen
I John 1:1 to 2:17

The letters of John were perhaps the latest writings of the New Testament. They were likely written about A. D. 95. The purpose of 1 John, primarily, was to combat gnosticism, a false philosophy particularly rampant in Asia Minor.



The gnostics taught that reasoning was more important than conduct. They considered matter to be the source of evil; therefore, one could do as he pleased since his conduct could not affect his soul or spirit. In line with this erroneous teaching, they claimed that Jesus was not a real man and not the true Son of God, holding that his deity came on him at his baptism and left him before his death. John sought to ground the Christians in the reality of both the humanity and deity of Jesus, in the certainty that they were God's children by faith, and in the awareness of their obligation to show love for one another and to resist sin.

How can I know I am saved? This is a question Christians should consider seriously. Salvation is not something to guess about or to hope for with uncertainty. One can have assurance if his faith measures up to the tests in the New Testament.

The Lesson Explained

Test of Fellowship (1:5-7)

John heard the gospel directly from Jesus. One of its great truths he now declares: "God is light." This emphasizes his oppositeness to evil. God is truth, the very opposite of what is false and untrustworthy. He is the very essence of purity, the opposite of everything unclean and unsound. This means that if one is in fellowship with God, he is in fellowship with light. A test of Christian faith is that one has broken with sin, that he no longer walks in darkness, that he hates whatever partakes of iniquity. We lie when we claim to be Christians and have not broken with the darkness of evil. But if we are walking in the light, we have fellowship "one with another," with other believers walking in the light. As we walk in the light, we will of course be conscious of our imperfection; but then we have the assurance that the blood of Jesus Christ constantly and continuously cleanses us from sin.

Test of Penitence

What John says emphasizes the fact that human nature is depraved. Sin is a reality, and the sin principle operates in human experience. A Christian who claims to be sinless deceives himself. This is no reason to indulge in sin. It simply faces facts and reminds us of our continuous dependence on the forgiving grace of God. If we confess our sins to God with genuine penitence, he may be trusted to forgive us and to cleanse us from all kinds of sin and guilt. If a person goes so far as to say that he has never sinned, he is utterly ignorant about the nature of sin; he is also wicked in making God a liar, whose word of condemnation has shut up all mankind under sin.

When a Christian sins through weakness or ignorance, there is a way of forgiveness. Jesus' sacrifice on the cross provided atonement for our sins and for the sins of the whole world. The test of our faith is found in whether or not we are genuinely penitent when we do wrong, whether we earnestly desire God's forgiveness and a renewal of our fellowship with him, and whether we are willing humbly to confess our guilt and wrongdoing. One of the surest evidences of genuine salvation is true penitence about the sins of the Christian life.

Test of Obedience (2:3-6)

The gnostics magnified the importance of knowledge, but erroneously separated knowledge from conduct. John tells us that the two are inseparable. We can know God through Christ. But this kind of knowledge quickens the conscience and inclines one to be obedient to God's commandments. In other words, spiri-

—THE SUNDAY SCHOOL LESSON—

Tests Of Our Faith

tual knowledge induces humility and meekness and morality. If we claim to know God and fail to obey his commandments, we become liars; we are utter strangers to the truth. The evidence that one is saved is a readiness of heart to obey God, delight in doing his will, and joy in submission to his authority.

Truths to Live By

Christian faith merits serious testing. — A person may misunderstand the gospel and thereby make a profession without saving faith. Another person may be unduly influenced by another person's decision, so that the profession of faith is outward and not inward, or simply verbal and not spiritual. It is even possible that false motives in some cases lead to a profession of faith. Regardless of the reason, whoever makes a confession of faith in Christ needs wise guidance to test his commitment to Christ by New Testament teaching. Was there an awareness of being lost without Christ, and is there now an awareness of the peace of God's forgiveness? Is there a new love for Christians? Is there a new hatred of all kinds of sin? Is there a new power to overcome temptation to evil? Is there a new concern for the salvation of other persons and a willingness to tell unsaved friends about the salvation of Christ? These are some of the ways for testing saving faith.

We need a flaming conscience about sin. — How dull and dead the conscience of a Christian who is indifferent to besetting temptations, to immoral speech, to moral compromises, and to the neglect of spiritual duty! Such a person, if he is in reality a Christian, has drifted into perilous backsliding. We all need such a sensitive conscience about sin that it will burn with the

sting of guilt. Such a sensitive awareness to sin does not mean the cultivation of a morbid guilt complex; but it does always mean a penitent spirit, a determined purpose to flee from evil, and a never-failing sense of dependence upon the cleansing grace and certain forgiveness of the loving Heavenly Father.

The assurance of salvation strengthens our witness. — We do not need to be in doubt. Our salvation is certain because of the faithfulness of God and the amazing wonder of his grace — provided we have given ourselves to Christ the Saviour. We can declare with Paul, "I know whom I have believed." It is this kind of declaration that convinces perplexed and unstable persons that there is reality in Christian faith and peace and hope in Jesus Christ.

Pastors Pay Tribute To J. W. Fagan, Sr.

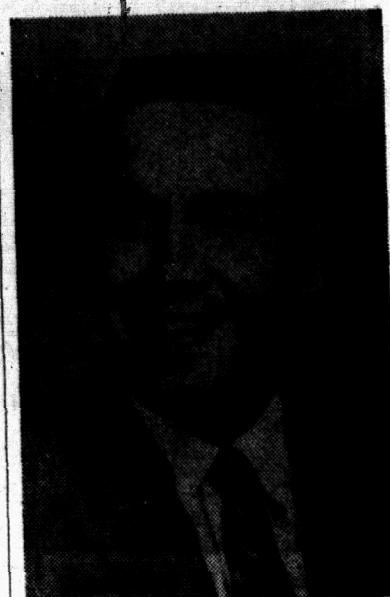
In very recent weeks, Rev. J. W. Fagan, Sr., retired Baptist minister, died in Laurel. He was pastor formerly at Second Avenue Church, Laurel, and in other churches of the state.

The Jones County Baptist Pastors' Conference, Byron Parker, Secretary, has expressed sympathy and condolence to Mrs. Fagan in the following letter:

"Though sympathy is small consolation, even when it springs from the hearts of those who share your sorrow, we want you to know how keenly Brother Fagan's death is felt by all the pastors of Jones County. We do not need to tell you of the respect and admiration in which he was held by all who served with him."

THE BAPTIST RECORD

Thursday, May 24, 1962



Rev. C. W. Hedrick

Graduates From Golden Gate

Rev. Charles W. Hedrick, a graduate of Mississippi College, graduated from Golden Gate Seminary April 27, 1962, with a Bachelor of Divinity degree.

Rev. Hedrick was in the United States Armed Forces in Germany from 1954 to 1956. He served during that time as director of the Service Men's Gospel Hour, a non-denominational organization of military service for evangelism at Munich.

While in college he was pastor of the Myersville Church, Myersville, Miss., for two years.

Charles Hedrick, reared in Greenville, Miss., was for many years a member of the First Baptist Church, Dr. Perry Clayton, pastor, the church where he was licensed and ordained to the gospel ministry. He has had wide experience in the Southern Baptist mission work of San Francisco, Calif., and in special youth meetings. He is married to the former Peggy Shepherd, daughter of Rev. and Mrs. Clayton Shepherd of Tempe, Ariz. They have three children.

SEMI-ANNUAL REPORT —

MISSISSIPPI BAPTIST FOUNDATION

Summary of Transactions, Six Months Period from
October 1, 1961 to March 31, 1962

ENDOWMENT AND TRUST FUNDS

Principal of funds, October 1, 1961	\$1,868,751.68
Increases:	
Gifts and additions to principal	\$73,122.96
Income reinvested less payments to annuitants, etc.	5,318.72
	78,441.68
Principal of funds, March 31, 1962	\$1,947,193.36

Invested in:	
Bonds	\$ 171,942.50
Stocks	273,075.43
Mutual funds	27,867.01
Mortgages and loans	15,648.96
Participations in bank loans	1,404,282.16
	\$1,892,816.06
Life insurance contracts and uninvested cash	54,377.30
	\$1,947,193.36

Undistributed Income, October 1, 1961	\$22,340.11
Additions:	
Income from investments	54,708.10
	\$77,048.21
Deductions:	
Income transferred for reinvestment and annuity payments	\$ 8,003.31
Income distributed to participants	45,744.47
	53,747.78
Undistributed income, March 31, 1962 (Subject to annual audit.)	\$23,300.43

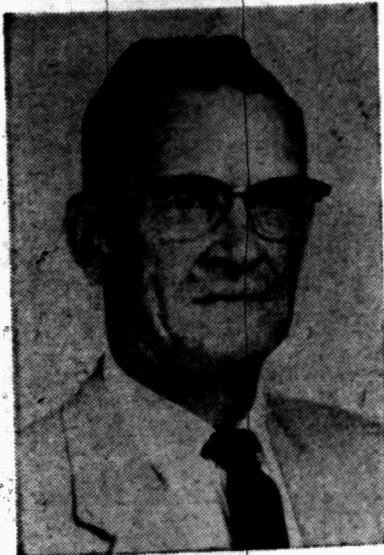
TRUSTEES OF THE FOUNDATION

Charles O. Dean, Leland Henry Hederman, Jackson	Ed. C. Polk, Hattiesburg
President	Vice President
E. E. Laird, Jackson	J. J. Newman Jr., Vicksburg
Chairman Exec. Com.	Grady Doss, Eupora
Joe H. Cothen, Jackson	George E. Estes, Gulfport
Roger W. Fryer, West Point	

Harry Lee Spencer	Miss Zadeen Walton
Executive Secretary	Secretary-Bookkeeper
Earl T. Thomas, Jackson	Attorney

Local M. D.

To Address Gilfoyle Graduates



Rev. W. B. Sanderson

Lamar Calls Missionary

Rev. W. B. Sanderson has accepted the position as superintendent of missions for Lamar County.

A native of Ellisville, he attended Baptist Academy, Eunice, Louisiana, and Louisiana College. He has taken several seminary courses through correspondence.

Pastor for thirty years in Louisiana and Mississippi, Rev. Sanderson has worked under the Home Mission Board with the Cajun people in south Louisiana. He came to Lamar Association from a former pastorate in Wayne County.

Rev. Sanderson's daughter, Rennie Sanderson, a foreign missionary, is now in language school in Tokyo, Japan, and while there is teaching music and Bible.

BMC Athletic Council Elected

Members of the Athletic Council of Blue Mountain College have been elected for the 1962-63 session. These officers make plans and arrangements under the guidance of Miss Johnnie Armstrong, Director of Physical Education, for the College's program of team sports. Nan Washington, Washington, D. C. is president.

DEVOTIONAL—

Doers Of The Word

By DR. ALLEN WEBB, Pastor
Daniel Memorial, Jackson

James 1:22

"But be ye doers of the Word"

In every area of life, a man is required to follow instructions and adhere to certain basic laws if he is to succeed. In the building business, the foreman must follow the blueprint if the structure is to fit together and be useable. In the field of medicine, the doctor must follow established truths in the treatment of the human body if he is to be successful. The electronics engineer must follow basic rules or he will be destroyed by that which would be an obedient servant. Every man who holds a position in any type of business must follow instructions if he is permitted to hold his job. There is no such thing as a man being completely independent and successful at the same time. Even the man who owns his business must follow the demands of the public if he is to sell his product.

The Word of God declares to us that we must follow instructions in the spiritual as well as in the secular fields. We must be "doers of the Word and not hearers only" if we would find the real worth of life. To know God's will and not to do it is worse than to never have known what was right. If the builder read the blueprints and disregarded them, he would bear full responsibility for a warped construction. When a man reads or hears the Word of God that offers proper instruction, he is fully responsible if he disregards that which is proper in God's sight. His life may be warped and his future darkened by a revolt against the truths of God. On the other hand, to keep the Word of God means usefulness, real worth of life, and the smile of approval from our Lord.

Some speak of breaking the laws or instructions of God. It does not alter the law of God for a man to scoff or disregard. The man himself is altered and his life suffers the consequences of failure in serving God.

The first chapter of James gives us a real pattern or blueprint for useful living.

1. Recognize God. ver. 17
2. Keep the tongue bridled and anger under control. ver. 19
3. Let the Word of God guide and save the life. ver. 21
4. Keep a compassionate heart. ver. 27a
5. Live a clean life. ver. 27b

When a person follows this blueprint for his life, the future becomes more meaningful. Just as the flower is the handiwork of God, so this life becomes one of His masterpieces. Just as the building planned by a good architect is beautiful and useable, so the life that is planned by the Master Architect of the Ages is beautiful, blessed and useable for the work of God.

In this recognition, let us be "Doers of the Word and not hearers only."

TOBACCO ADS OUTLAWED BY ITALIAN PARLIAMENT

ROME (EP) — The Italian Parliament passed a bill outlawing tobacco advertising throughout the country.

Three Christian Democrat deputies introduced the bill which forbids advertising of "any form of tobacco for smoking" whether Italian or foreign. Offenders can be fined \$30 to \$300 and repeated lawbreakers can be fined up to \$3,000.



SUMMER MISSIONARIES — President W. L. Compere of Clarke College is shown congratulating the eleven Clarke students who have been chosen to serve as missionaries this summer under the supervision of the Home Mission Board. Standing next to President Compere (l. to r.) are Keith Rogers, Silver Springs, who will be sent to Colorado; Mr. and Mrs. Ted Yarbrough, Bay Minette, Ala., to Minnesota; Glenda Brooks, Batesville, Patricia Jenkins, Liberty, and Ronnie Ballard, Meridian, all to go to Michigan; Shirley Smith, Kreole, to go to California; Jimmy Cooper, Andalusia, Ala. to Ohio; Carol Martin, Meridian, to Georgia; Geraldine Mitchell, Winona, to Ohio and Mary Zumot, Amman, Jordan, to California. — Photo by Joe Collum

NAMES In The News

Rev. and Mrs. W. Ralph Davis, missionaries who have been on furlough in the states, are returning to their work in Port Harcourt, Nigeria, where he is principal of Baptist Boys' High School. They may be addressed at the school, Box 5, Port Harcourt, Nigeria, West Africa. Both are natives of Mississippi, he of Pachuta and she, the former Cora Joyce Merritt, of Hattiesburg.

Dr. Damon Vaughn, pastor of Magnolia Street Church, in Laurel, received a wrist watch from the church on May 13, in recognition of his accomplishments as church leader and as congratulations for the Doctor of Theology degree recently conferred on him by New Orleans Seminary. The presentation of the watch was made by the chairman of deacons, B. T. Collins.

Dr. Moselle Ashford, Professor of Psychology at BMC, is the new president of the Blue Mountain Chapter of the Association of American University Women.

Miss Mary Elizabeth Fuqua, assistant to the executive secretary of the Foreign Mission Board until her resignation April 30, will be married to Commander Arthur W. Dennis, a U. S. Navy chaplain, in the Board chapel May 19. Miss Fuqua came to the Board in February, 1946, as an office secretary. She soon became secretary to the late Dr. M. Theron Rankin, Executive Secretary of the Board, and was named his assistant in 1949. After his death she served in the same capacity under Dr. Baker J. Cauthen. A native of Cape Charles, Va., she is a graduate of Longwood College, Farmville, Va. She and Commander Dennis will make their home in Portsmouth, Va., where he will be stationed at the Norfolk Naval Shipyard.

Dr. Russell M. McIntire and Mrs. McIntire were honored with a reception at Clinton Church on May 20. The occasion was in recognition of their tenth anniversary of service at Clinton Church.

Miss Dixie Duke Clarke College freshman from Axis, Ala., received from Tricia Jenkins, Clarke sophomore from Liberty, a manual of Y. W. A. indicating the transfer of presidential responsibilities. Tricia, outgoing Y. W. A. president, has just concluded a year of outstanding attainment with records showing the greatest increase in membership, mission gifts and specialized activity in the history of the campus organization. Dixie Duke, with a high academic rating and as a student leader, was recently installed as the new Y. W. A. president.

Dr. and Mrs. Byron A. (Pat) Clendinning, Jr., missionaries who have been on furlough in the states, are returning to their work in Europe and may be addressed at Baptist Theological Seminary, Ruschlikon, Zurich, Switzerland. Both are natives of Mississippi, he of McComb and she, the former Monte McMahan, of Batesville.

Revival Results

Grenada, Emmanuel: April 22-May 6; 35 additions; 26 by baptism; nine by letter; 18 rededications; Rev. Harris K. Counce, Jr. pastor and evangelist; Pat H. Gullledge, music director.

First Church, Meridian: May 6-13; Rev. Finley W. Tinnin,

Churches In The News

First, Kosciusko

The Katherine Cooper Circle of First Church, Kosciusko, W.M.U. had a special program on May 14 in the home of Mrs. E. B. Goza of the Avalon Circle. Through the courtesy of the Southern Bell Telephone Company, by means of an amplifier system, the members conversed with Rev. and Mrs. A. B. Pierce of Boulder, Colorado.

Rev. Pierce, former pastor at First, Kosciusko, told of his church in Boulder and of the work there. In 1960, Mississippi laymen George Thornton, Owen Cooper, Jerry Clower, and Charles Miller helped to lay the ground work for the church. They purchased the lot for the church. The church, organized in February, 1960, with a membership of 36 has increased to 104.

Rev. Lloyd Sparkman is pastor at First, Kosciusko.

Mt. Nebo

The youth of Mt. Nebo (Newton County) sponsored a supper for the graduates of the church area on May 10. Seniors present were Barbara Richardson, Estelle Howard, Lynda Threath, Johnny Threath, W. L. Jackson and Danny Stephens. After a short devotion by Youth President Charles Ray Mott, Pastor J. H. Pilgrim and Sunday School Supt. Thomas Leach, a picnic and style supper was served to about 50 on the church grounds.

Rev. James Porch, Jr.

Concord Calls James Porch, Jr.

Rev. James Porch, Jr. has accepted the call as pastor of Concord Church, Yazoo Association.

Previous to assuming the full pastorate at Concord, Rev. Porch served as Associate Pastor of the Church working primarily with the music program.

James is a native of Pelahatchie and the son of Mrs. J. M. Porch, Sr. and the late Mr. Porch. He was licensed and ordained by the Pelahatchie Church in 1960.

At present, he is a Junior at Mississippi College majoring in Bible and History. He is a member of Eta Sigma Phi, honorary classical fraternity, Secretary-Treasurer of the Ministerial Association, and a member of the B. S. U. Greater Council. Following graduation from Mississippi College he plans to continue his studies at New Orleans Seminary.

Prayer Room For Indiana Statehouse

INDIANAPOLIS, Ind. (EP) — The Indiana State budget Agency has authorized the spending of \$14,007 to convert a corner of the third floor of the Statehouse into a prayer room.

Six Churches Sponsor Haiti Radio Ministry

The members of six Southern Baptist churches located in Ohio, Kentucky and Georgia are out to prove the power of prayer.

Every Sunday afternoon at 4 o'clock for a half hour, these congregations take time out, individually to pray for the effective ministry of "La Hora Bautista" in Haiti and Cuba. "La Hora Bautista" is the title in Spanish of a 30-minute modified worship service produced and distributed by Southern Baptists' Radio-TV Commission. Since April 1 it has been broadcast weekly by radio station 4-VEH of the original Missionary Society, a non-denominational foreign missionary group with headquarters in Los Angeles.

It's on the air at 4 p. m. (2 p. m. CST) each Sunday. The station, which operates on both short wave (9770) and regular broadcast band (1035), is being paid by the same six churches mentioned above on a prorated basis to keep "La Hora Bautista" on the air for a year.

Churches taking part in supporting "La Hora Bautista" both financially and prayerfully, are: Dayton Avenue, Grace, Townview and Trotwood Baptist Churches, all of Dayton, Ohio; Corinth Baptist Church, Winchester, Ky.; and First Baptist Church Chatahoochee, Ga.



Will Be 100 Years Old On May 26

Mrs. J. M. Brownlee, of Columbus, the mother of three sons and five daughters, will be 100 years old on May 26.

She still has good health, is up and around the house several hours each day and goes riding in the family car several times each week.

There will be formal open house on the occasion of her 100th birthday but she will be glad to greet friends and relatives who call.

FOUR MILLION COPIES OF TESTAMENTS SOLD IN YEAR

LONDON (EP)—Approximately 4,000,000 copies of the new Testament, which is to form part of the New English Bible, have been sold in the 12 months since the date it was published. Sales have been four times greater than had been anticipated. In the United States alone, about 1,250,000 copies have been bought.

CAR 54, WHERE ARE YOU? IN THE AISLE; IN WHAT

KANSAS CITY, Mo. (BP) — A Volkswagen came cruising down the aisle of the chapel at Midwestern Seminary here.

Most surprised of all this event were Mr. and Mrs. Paul Ebhomien of Nigeria, to whom Midwestern students, faculty and friends were giving the car. Ebhomien will

graduate this year and return to Africa to preach.

The car that came down the chapel aisle is not the actual car they will receive. Because of problems transporting the car abroad, the Ebhomiens received a gift certificate to use in securing a car of the same make in Nigeria.

Morgan Chapel Dedicate Building

Morgan Chapel Church, in Oktibbeha County, will have its dedication service the 4th Sunday, May 27th.

The sermon and note burning service will be at 2 p. m. Rev. Leland Angell, Ulysses, Kansas, former pastor, will preach the sermon.

All former members, pastors and friends are invited to attend.

Lunch will be served at the noon hour. Rev. Jimmie Morris is pastor.

HOME COMING AT BETHEL

Bethel Church, Grenada County, will observe Homecoming Day on May 27.

Rev. Rudolph Paine, pastor, will preach the homecoming message. Dinner will be served on the ground.

Ruth Church Pays Tribute To Dempsey Dunaway

Ruth Church, Rev. Lenno Powell, pastor, adopted a resolution expressing sympathy to the family of Dempsey Dunaway because of the tragedy which took his life on May 4, 1962, when he was only 39.

"Ruth Church manifests appreciation for the service Dempsey Dunaway rendered to God through his church," the resolution states. "Of the six years he had been a Christian, he had been a member of Ruth Church five years and Tyertown Church one year. At Ruth Church he had served almost three years as Training Union Director and one year as Assistant Director.

"Also he had served as superintendent of the church nursery for two years and led in the organization and institution of a commendable nursery program. At the time of his death he was working on the building committee.

"Mr. Dunaway was a faithful steward of the time, using it to bring others to Christ, and a faithful steward of possessions, using them to help spread the Gospel. He was representative from his church on the local Boy Scout Troop Committee."



R. E. McCormack

Accepts Post At Bruce

Richard Earl McCormack has accepted the position of Minister of Music and Education, of First Church, Bruce. He and his family moved to Bruce and began fulltime work there May 1, 1962.

For the past two years, Mr. McCormack has been serving the Bruce Church as part-time Minister of Music. Prior to his moving to Bruce, he was associated with his father in the grocery business at Coffeeville. He attended Delta State College, Cleveland.

Mr. McCormack, the son of Mr. and Mrs. Earl McCormack of Coffeeville, is married to the former Jimmie Sue Bennett, who is the daughter of Mr. and Mrs. James E. Bennett of Winona. They have one son, Ricky, three years old.

Revival Dates

Hamburg, Franklin Assoc., June 3-8; Dr. Robert Hughes, Natchez, evangelist; Mr. Lonnie Williams, Roxie, song leader; services Sunday 11:00 a. m. and 1:30 p. m., weekdays, 7:15 p. m.; John C. Graves, Jr., pastor.

Jayess: May 27-June 2. Services nightly only except Sunday. Evangelist, Rev. Charles Parker, pastor Arm Church, Pastor, Rev. Fred Fowler.